

تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 3

Part 21 - 30

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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سُورَةُ النِّسَاءِ

لَعَنَ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَيَآخِزُهُمْ مِّمَّنْ يُوَفِّقُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الدِّينَ كَانَ أَفْوَاجًا ۝ وَأَنذَرْتَهُمْ أَن مَّا لَهُم بِهِ لَعَنَةُ اللَّهِ أَثَرَتُهَا ۝ وَأَنذَرْتَهُمْ أَن مَّا لَهُم بِهِ لَعَنَةُ اللَّهِ أَثَرَتُهَا ۝ وَأَنذَرْتَهُمْ أَن مَّا لَهُم بِهِ لَعَنَةُ اللَّهِ أَثَرَتُهَا ۝

Alif-Lam-Mim ۝ ذَٰلِكَ the Book الْكِتَابُ that لَا no رَيْبَ doubt
in it هُدًى a guidance لِّلْمُتَّقِينَ for the pious الَّذِينَ who يُؤْمِنُونَ
بِالْغَيْبِ believe in unseen (unperceivable humanly apparently) وَيُقِيمُونَ
and perform الصَّلَاةَ the prayer وَمِمَّا رَزَقْنَاهُمْ and out of what
provided them يُنفِقُونَ they spend وَالَّذِينَ who in what



تعلم القرآن الكريم لفظاً لفظاً

Study the Noble Qur'ân Word-for-Word

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-897-66-4



9 789960 897660



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Word-for-Word
from Arabic to English

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First Edition: March 2000

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DARUSSALAM PUBLICATIONS

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DARUSSALAM

572-Atlantic Ave, Brooklyn, New York 11217, USA. Tel: 001-718-625 5925

AL-HIDAAAYAH PUBLISHING & DISTRIBUTION

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889

Fax: 0044-121-753 2422

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﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ ١٥ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آمَنُوا بِهِ وَالْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿١٦﴾ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُ بِيَمِينِكَ إِذَا لَا تَرَأَى الْمُبْطِلُونَ ﴿١٧﴾

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ﴾ (of) the people argue and do not ﴿إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ (it) (is) better except ﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾ (in a way) (is) better except those who do wrong of them ﴿وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ 15 We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims) ﴿وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ﴾ 16 and thus We have sent down the Book to you ﴿فَالَّذِينَ آمَنُوا بِهِ وَالْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ﴾ 17 the Book to you have sent down whom We gave them the Scripture whom believe in it and some of those who believe in it and none but the disbelievers reject Our Signs and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism] ﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُ بِيَمِينِكَ إِذَا لَا تَرَأَى الْمُبْطِلُونَ﴾ 17 in that case with your right hand did you write the followers of falsehood indeed have doubted

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ آيَاتٌ يَبَيِّنُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٨﴾ وَقَالُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا
عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾

the **صُدُورِ** in **فِي** clear **يَبَيِّنُ** signs **آيَاتٌ** it is **هُوَ** nay but **بَلْ**
the **الْعِلْمَ** have been given **أُوتُوا** (of) those who **الَّذِينَ** breasts
Our Proofs **يَبَيِّنُ** deny and reject **يَجْحَدُ** and none **وَمَا** knowledge
why **لَوْلَا** and they say **وَقَالُوا** the wrong-doers **الظَّالِمُونَ** but **إِلَّا**
أُنزِلَ are not **أُنزِلَ** sent down **عَلَيْهِ** to him **آيَاتٌ** Signs **مِّن** from **رَّبِّهِ**
his Lord **قُلْ** say **إِنَّمَا** only **الآيَاتُ** the signs **عِنْدَ** with (are) **اللَّهُ**
plain **وَأِنَّمَا** Allah **أَنَا** and verily only **نَذِيرٌ** I am **مُبِينٌ** warner **﴿٤٩﴾**
that We **أَنَّا** sufficient for them **أَوَلَمْ يَكْفِهِمْ** is it not
sent down **عَلَيْكَ** to you **الْكِتَابَ** the Book **يُتْلَى** which is recited **عَلَيْهِمْ**
to them **إِنَّ** verily **فِي** in **ذَلِكَ** that **رَحْمَةً** (is) a mercy **وَذِكْرَى**
and a reminder **لِقَوْمٍ** for people **يُؤْمِنُونَ** who believe **﴿٥٠﴾**

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيِّنَاتٍ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥١﴾ وَتَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ
وَلَٰكِن يَّتْلَاهُمُ بَعْثَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٥٢﴾ وَتَسْتَعِجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٣﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ
مِنْ فَوْقِهِمْ ۖ مِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

قُلْ كَفَىٰ by Allah sufficient is بَيْنِي between me and you. He knows مَا in what (is) in the heavens السَّمَوَاتِ and on earth الْأَرْضِ and the losers الَّذِينَ who are who are the losers on the torment الْعَذَابِ and ask you to hasten وَاسْتَعْجِلُونَا (for them) and had it not been أَجَلٌ for a term appointed لَبِئْسَ مَا the torment الْعَذَابُ would certainly have come to them وَلَئِنْ they suddenly وَفَتْهُ and surely it will come upon them لَا يَشْعُرُونَ not they perceive وَاسْتَعْجِلُونَا they ask you to hasten on the torment وَاللَّهِ on the torment and verily جَهَنَّمَ Hell لَمُحِيطَةٌ (on) the Day (when) يَوْمَ the disbelievers الْكَافِرِينَ encompass above يَفْشَهُمْ the torment الْعَذَابُ shall cover them from فَوْقَهُمْ and from مِنْ and underneath أَسْفَلَهُمْ their feet وَيَقُولُ and they do تَكُنْ what you used to do ذُوقُوا a Voice shall say

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtîl* (all false deities other than Allāh), and disbelieve in Allāh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَعْبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِلٌ دُونِ كُلِّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِنِّي أَرْجِعُهُمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَامِلِينَ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ وَكَأَن مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

الرِّزْقِ the provision لِمَنْ for whom يَشَاءُ He wills مِنْ of عِبَادِهِ His
 slaves وَمَقْدِرٌ and straitens (it) لَهُ for him إِنَّ verily اللَّهُ Allah يَكْلِي
 you سَأَلْتَهُمْ and if وَلَكِنْ (is) All-Knower عَلَيْهِ (٦١) thing نَوْءٌ of every
 مَاءَ the sky السَّمَاءِ from مِنْ sends مَنْ who تَزَلُّ who مَنْ are to ask them
 to the earth الْأَرْضِ therewith بِهِ and gives life مَاتَ water (rain)
 after مَوْتِهَا its death لَيَقُولُنَّ they will surely reply اللَّهُ Allah قُلْ
 most of أَكْثَرُهُمْ but بَلَّ to Allah اللَّهُ all the praises are الْحَمْدُ say
 لَا them لَا يَقُولُونَ (٦٢) not وَمَا have sense وَمَا (is) not هَذِهِ this الْحَيَاةُ
 the life الدُّنْيَا worldly إِلَّا but لَهُمْ amusement وَلَعِبٌ and play وَلَكِنَّ
 (is) indeed لَهَا of the Hereafter الْآخِرَةِ the home أَدَارٌ and verily
 الْحَيَاةُ the life لَوْ if كَانُوا they يَعْلَمُونَ (٦٣) but knew

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. 64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥) يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَسْتَمْنَعُوا فَسَوْفَ يَعْلَمُونَ (٦٦) أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَا لَبِطِلٌ يُؤْمِنُونَ وَيَنْعِمَ اللَّهُ يَكْفُرُونَ (٦٧) وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٦٨) وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

فَإِذَا رَكِبُوا and when رَكِبُوا they embark فِي on الْفُلِ a ship دَعَوْا they
 (their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah اللَّهُ invoke
 but when فَلَمَّا religion جَاءَهُمْ He brings them safely يُشْرِكُونَ to إِلَى
 join others in worship (of Allah) يُشْرِكُونَ they behold لَنَا land
 We يَكْفُرُوا for that which بِمَا so that they be ungrateful

but فَسَوْفَ and that they take enjoyment وَلَيَسْتَعْمُوا have given them
 seen بَرَوْا have they not أَوَلَمْ come to know ﴿٥٦﴾ they will
 secure مَأْنًى a sanctuary حَرَمًا have made (Makkah) جَعَلْنَا that We
 وَنَحْطِفُ from مِنَ men النَّاسِ while are being snatched away
 they believe يُؤْمِنُونَ then in false deities أَفِي الْبَاطِلِ all around them
 and who وَمَنْ deny ﴿٥٧﴾ (of) Allah اللَّهُ and the Graces وَنِعْمَ
 against عَلَى invents أَتَنَّى than he who يَتْنِ does more wrong أَظْلَمُ
 when اللَّهُ كَذِبًا a lie or كَذَّبَ denies بِالْحَقِّ the truth لَمَّا
 a جَاءَهُ it comes to him أَلَيْسَ is there not فِي in جَهَنَّمَ Hell مَثْوًى
 and as for those الَّذِينَ for the disbelievers ﴿٥٨﴾ dwelling
 We will surely guide them لَنَهْدِيَنَّهُمْ in us فِينَا strive hard who
 سُبُلَنَا to Our paths وَإِنَّا verily اللَّهُ Allah and لَعَنَ (is) with الْمُحْسِنِينَ ﴿٥٩﴾
 the good does

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood — polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur'ān), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion — Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers)."

سُورَةُ الرَّحْمٰنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْغَافِلِينَ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ مُسْتَغْلِبُونَ ﴿٣﴾ فِي يَضِيعِ سِنِينَهُ لِلَّهِ الْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْسَحُ الْمَوْتُونَ ﴿٤﴾ يَنْصُرِ اللَّهُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ

عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٧﴾

the Romans ﴿الرُّومُ﴾ have been defeated غُلِبَ Alif-Lam-Mim ﴿المر﴾
 فِي in أَقْبَى the nearest الْأَرْضِ land وَهُمْ and they غُلِبَتْ after غَلِبَتْ
 (few) يَضِيعُ within فِي will be victorious سَيَغْلِبُونَ their defeat
 فِي the matter الْأَمْرُ (is) with Allah ﷻ years ثَلَاثَ three to nine
 قَبْلَ before وَمِنْ بَعْدُ and after وَنَوْمِهِمْ and on that Day يَفْرَحُ will
 (of) الْمُؤْمِنُونَ the believers بِمَنْصُورٍ the believers ﴿ي﴾ rejoice
 Allah يَنْصُرُ He helps مَنْ whom يَشَاءُ He wills وَهُوَ and He الْكَافِرُ
 it is the الرَّحِيمُ the Most Merciful ﴿ي﴾ (is) the All-Mighty
 His وَعَدُهُ Allah ﷻ fails لَا not يَخْلِفُ (of) Allah ﷻ promise
 not لَا (of) men (people) أَكْثَرُ most النَّاسِ but وَلَكِنْ Promise
 يَعْلَمُونَ know ﴿ي﴾ they know ظَاهِرًا the outside appearance مِنَ
 الْحَيَاةِ the life الدُّنْيَا of the world وَهُمْ and they are غَفْلُونَ of الْآخِرَةِ
 (are) heedless ﴿ي﴾ (they) هُنا the Hereafter

Sûrat Ar-Rûm (The Romans) XXX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — 5. With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقٍّ وَأَجَلٍ مُّسَمًّى وَلَئِنْ كَثِيرًا مِّنَ النَّاسِ
 يَلْقَآئِ رَبِّهِمْ لَكُفْرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ

قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لَإِلَهِ إِلَّا اللَّهُ يَعْلَمُهُمْ
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

أَوَلَمْ يَتَفَكَّرُوا do not think in أَنفُسِهِمْ their own selves مَا created اللهُ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ وَمَا بَيْنَهُمَا and all that (is) إِلَّا except with truth بِالْحَقِّ and for term مُسَمًّى appointed وَإِنَّ indeed and كَثِيرًا many of mankind يُلَاقِي the meeting with رَبِّهِمْ their Lord لَكُفْرُونًا ﴿١١﴾ أَفَلَا يَدْرُونَ deny they travel فِي the land الْأَرْضِ and قَبْلَهُمْ see (what) how كَانَ the end الَّذِينَ (of) those قَبْلَهُمْ before them أَشَدَّ superior مِنْهُمْ to them قُوَّةً and they tilled وَأَنَارُوا the earth وَعَمَرُوهَا in strength these than what مِمَّا in greater numbers أَكْثَرَ populated it their رُسُلُهُمْ and there came to them وَجَاءَتْهُمْ have populated it Messengers بِالْبَيِّنَاتِ with clear proofs فَمَا then not كَانُوا was اللهُ they used to أَنفُسَهُمْ but وَلَكِنْ wronged them يَظْلِمُونَ ﴿١٢﴾ to wrong themselves

8. Do they not think deeply (in their own selves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabarī*) 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٣﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٥﴾ وَلَمْ يَكُن لَّهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٦﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٧﴾

ثُمَّ كَانَ the end عَاقِبَةُ of those الَّذِينَ (of) who did أَسْتَفْهَأُوا the Signs they denied كَذَّبُوا because أَن evil الشَّيَاطِينُ evil made وَكَانُوا (of) Allah (were) and بِهَا of them يَسْتَهْزِئُونَ ﴿١١﴾ then the creation أَلْخَلَقَ originates يَدْرَأُ Allah اَللَّهُ a mockery you will be تُرْجَعُونَ ﴿١٢﴾ to Him إِلَيْهِ then ثُمَّ He repeats it يُبَيِّنُكُمْ it will be established وَبِئْسَ (when) and on the Day (when) تَقُومُ will be plunged into destruction with deep regret يَلُحُّ the Hour for الْمُجْرِمُونَ ﴿١٣﴾ the criminals (sinners) وَلَكِنَّ and not يَكُنْ will be لَهُمْ their partners (whom they made equal to شُرَكَائِهِمْ of them and they will (themselves) وَكَانُوا intercessors شَفَعَتُوا Allah) and on the Day وَبِئْسَ reject كُفْرِيَّتِ ﴿١٤﴾ their partners يَشْرِكُ بِهِمْ that Day تَقُومُ the Hour اَلْسَاعَةُ will be established (when) they shall be separated تَفْرَقُونَ ﴿١٥﴾

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ أَمْثَلُهَا وَأَفْضَلُهَا تِلْكَ الْجَنَّةُ الَّتِي نُفِذَ فِيهَا الْمُقَدَّرُونَ

disbelieved كَفَرُوا those who الَّذِينَ and as for رَأَى luxurious life
 of الْآخِرَةِ and the meeting وَلِقَائِي Our Proofs بَيِّنَاتِنَا and denied وَكَذَّبُوا
 the torment الْعَذَابِ in فِي they (will) be فَأَزَلْتُمُكَ the Hereafter
 تُحْضَرُونَ ﴿١٥﴾ Allah اَللّٰهُ so glorify فَسُبْحَنَ (shall be) brought forth
 you تُصْبِحُونَ ﴿١٦﴾ and when وَحِينَ you come to evening تُسُوْت when
 all the praises and thanks اَلْحَمْدُ and for Him وَلَهُ enter the morning
 and in the السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَعِشْيَا
 you come to when the day تُظْهِرُونَ ﴿١٧﴾ and when وَحِينَ afternoon
 the الْحَيِّ the living اَلْحَيُّ He brings يُخْرِجُ begins to decline
 the اَلْحَيِّ from مِّنَ the dead اَلْمَيِّتِ and He brings وَيُخْرِجُ the dead
 its مَوْتَهَا after بَعْدَ the earth اَلْأَرْضِ and He revives وَيُحْيِي living
 shall you be brought out تُخْرَجُونَ ﴿١٨﴾ and thus وَكَذَلِكَ death
 (resurrected)

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and belied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān.") (*Tafsir At-Tabari*) 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَاتِهِۦٓ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿١٥﴾ وَمِنْ ءَايَاتِهِۦٓ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾ وَمِنْ ءَايَاتِهِۦٓ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَاجْتَلَفَ الْأَشْيَءَ بَيْنَكُمْ وَأَلْوَنَكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعَالَمِينَ ﴿١٧﴾

He created you **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ** from **تُرَابٍ** dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** (are) His **ءَايَاتِهِ** and among **وَمِنْ** scattered ﴿٢٠﴾ **نَشْتَرِكُكُمْ** human beings from **مِنْ** for you **لَكُمْ** He created **خَلَقَ** that **أَنَّ** Signs (is this) that you may find **لَتَسْكُنُوا** wives among yourselves **أَنْوَاجًا** between **بَيْنَكُمْ** and He has put **وَحَمَلَ** in them **إِنَّهَا** tranquility that **مَوَدَّةٌ** affection **وَرَحْمَةٌ** and mercy **إِنَّ** verily **فِي** in **ذَلِكَ** that **لَايَنْبَ** (are) indeed signs **لِقَوْمٍ** for a people who reflect ﴿٢١﴾ **يَتَفَكَّرُونَ** (of) **الْخَلْقِ** (is) the creation His Signs **وَمِنْ** and among **ءَايَاتِهِ** and the difference **وَالْخِلَافُ** and the earth **وَالْأَرْضِ** the heavens in **فِي** verily **إِنَّ** and colours **وَالْوَلَدُكُمُ** (of) your languages **أَلْسِنَتِكُمْ** for men of sound **لِلْعَالَمِينَ** (are) indeed signs **لَايَنْبَ** that **ذَلِكَ** knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ** from **تُرَابٍ** dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** (are) His **ءَايَاتِهِ** and among **وَمِنْ** scattered ﴿٢٠﴾ **نَشْتَرِكُكُمْ** human beings from **مِنْ** for you **لَكُمْ** He created **خَلَقَ** that **أَنَّ** Signs (is this) that you may find **لَتَسْكُنُوا** wives among yourselves **أَنْوَاجًا** between **بَيْنَكُمْ** and He has put **وَحَمَلَ** in them **إِنَّهَا** tranquility that **مَوَدَّةٌ** affection **وَرَحْمَةٌ** and mercy **إِنَّ** verily **فِي** in **ذَلِكَ** that **لَايَنْبَ** (are) indeed signs **لِقَوْمٍ** for a people who reflect ﴿٢١﴾ **يَتَفَكَّرُونَ** (of) **الْخَلْقِ** (is) the creation His Signs **وَمِنْ** and among **ءَايَاتِهِ** and the difference **وَالْخِلَافُ** and the earth **وَالْأَرْضِ** the heavens in **فِي** verily **إِنَّ** and colours **وَالْوَلَدُكُمُ** (of) your languages **أَلْسِنَتِكُمْ** for men of sound **لِلْعَالَمِينَ** (are) indeed signs **لَايَنْبَ** that **ذَلِكَ** knowledge

by **بِالْأَيْلِ** is your sleep **مَنَامُكُمْ** His Signs **وَمِنْ** and among **ءَايَاتِهِ** and by day **وَالنَّهَارِ** night **وَمِنْ** and your seeking **وَابْتَغَاؤُكُمْ** of **مِنْ** (are) indeed signs **لَايَنْبَ** that **ذَلِكَ** in **فِي** verily **إِنَّ** His bounty **لِقَوْمٍ** for a people who listen ﴿٢٢﴾ **يَسْمَعُونَ** and among **وَمِنْ** who listen **لِقَوْمٍ** by **خَوْفًا** the lightning **يُرِيكُمْ** He shows you **يُرِيكُمْ** His Signs is that

from مِنْ and He sends down وَيُرْسِلُ and hope وَطَمَعًا way of fear
 السَّمَاءِ the sky مَاءَ water (rain) فَيُنْجِي. and (He) revives بِهِ
 verily إِنَّ its death مَوْتَهَا after بَعْدَ the earth الْأَرْضِ therewith
 for a people لِقَوْمٍ (are) indeed signs لَايَنْتَبِ that ذَلِكَ in فِي
 (is) أَن His Signs مَايَنْبِئُهُ and among وَمِنْ who understand يَعْقِلُونَ ﴿٢٣﴾
 by بِأَمْرِهِ and the earth وَالْأَرْضِ the heaven السَّمَاءِ stands تَقُومُ that
 by دَعْوَهُ He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command
 will تَخْرُجُونَ ﴿٢٤﴾ you أَنْتُمْ behold إِذَا the earth الْأَرْضِ from مِنْ single call
 come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ فَاتَّبِعُوا ﴿٢٣﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ
 الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ
 أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَارَزَقْتَكُمْ فَاتَّبَعُوا فِيهِ سَوَاءً تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ
 الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَلَهُ (is) in فِي whoever مَنْ and to Him (belongs) وَلَهُ السَّمَوَاتِ the heavens
 وَالْأَرْضِ the earth كُلُّ لَمْ فَاتَّبِعُوا ﴿٢٣﴾ (are) obedient وَهُوَ
 then ثُمَّ the creation الْخَلْقُ originates الَّذِي Who And He
 for Him عَلَيْهِ (is) easier أَهْوَتْ and this وَهُوَ will repeat it يُعِيدُهُ
 the السَّمَوَاتِ in فِي the highest الْأَعْلَىٰ description الْمَثَلُ and His is وَلَهُ
 (is) the الْعَزِيزُ and He وَهُوَ and the earth وَالْأَرْضِ heavens
 for لَكُمْ He sets forth ضَرَبَ the All-Wise الْحَكِيمُ ﴿٢٤﴾ All-Mighty
 لَكُمْ do هَلْ your ownelves أَنْفُسِكُمْ from مِّنْ a parable you
 your أَيْمَانُكُمْ possess مَلَكَتْ those whom مَا among مِنْ you have

in it partners (to share as equal) as right hands
 then you We have bestowed on you what
 you fear them (are) equal (its possession)
 We explain (in thus each other as you fear
 who have to a people the Signs details)
 sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٦﴾ فَأَوَفَّ وَجْهَكَ
 لِلَّذِينَ خَبِثًا فطَرَتِ اللَّهُ أَلَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ اللَّهِ ذَلِكَ الْبَرِثَ الْفَقِئُ وَلَكِنَّ أَكْثَرَ
 النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ مُبِينِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٢٨﴾ مِنَ
 الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٩﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَاؤُهُمْ مُبِينِينَ إِلَيْهِ
 ثُمَّ إِذَا أَذَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٠﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا those who follow nay, but بلِ
 then who knowledge without their own lusts
 and وَمَا Allah has sent astray him whom will guide
 so set (you) helpers any they have not
 being upright towards the religion your face وَجْهَكَ
 فطَرَتِ اللَّهُ nature Allah's أَلَّتِي فَطَرَ which He has created
 (is) in the change no لَا (on it) with mankind
 creation (of) Allah that الْبَرِثَ (is) the religion
 not لَا of mankind most أَكْثَرَ but وَلَكِنَّ straight
 يَعْلَمُونَ ﴿٢٧﴾ know ﴿٢٨﴾ مُبِينِينَ turning (in repentance) إِلَيْهِ to Him وَاتَّقُوهُ

and not وَلَا the prayer الصَّلَاةُ and offer وَأَقِمُوا and fear Him
 those who الَّذِينَ of مِنَ the polytheists of الشِّرْكِينَ ﴿٣١﴾ of مِنَ be
 sects شِيعًا and become وَكَانُوا their religion دِينَهُمْ split up
 قَرَّبُوا ﴿٣٢﴾ each كُلِّ حِزْبٍ party بِمَا in that which لَدَيْهِمْ they have فَرِحُونَ ﴿٣٣﴾
 rejoicing وَإِذَا مَسَّ the mankind النَّاسُ حُرٌّ harm دَعَا
 turning in repentance مُتَبِينَ (to) their Lord رَبَّهُمْ they cry
 of ثَمَّ Him ثُمَّ (but) إِذَا then إِذَا قَاهُمْ أَذَاهُمْ He gives them a taste
 with بِرَبِّهِمْ of them مِنْهُمْ a party فَرِيقٌ behold إِذَا Mercy رَحْمَةِ His
 associate يُشْرِكُونَ ﴿٣٤﴾ their Lord

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. 30. So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanif* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣١﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ
 يُشْرِكُونَ ﴿٣٢﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٣﴾ أَوَلَمْ يَرَوْا
 أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٤﴾

We have لِيَكْفُرُوا for what بِمَا so as to be ungrateful
 you تَعْلَمُونَ ﴿٣١﴾ but will فَسَوْفَ then enjoy فَتَمَتَّعُوا bestowed on them
 سُلْطَانًا to them عَلَيْهِمْ have We revealed أَنْزَلْنَا or أَمْ come to know
 they كَانُوا of that which بِمَا speaks يَتَكَلَّمُ which فَهُوَ a Scripture

and when وَإِنَّا associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِ have been they rejoice فَرِحُوا of Mercy رَحْمَةً mankind النَّاسَ We cause to taste بِهَا an evil مِثْقَلُهُ afflicts them تُصِيبُهُمْ but when وَلَئِنْ therein إِنَّا then إِنَّا their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ because of what that أَنَّهُ they see يَرَوْنَ do not أَوْلَيْكُمْ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ He اللَّهُ يَبْسُطُ enlarges الْإِزْقَ the provision لِمَنْ for whom يَشَاءُ He in فِي verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ wills ذَٰلِكَ لَا يَنْتِ that لِقَوْمٍ (are) indeed signs يُؤْمِنُونَ ﴿٣٧﴾ who believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَكَانَ ذَٰلِكَ الْقُرْآنَ حَقًّا وَالْمَسْكِينِ وَآلِ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٥﴾ وَمَا ءَاتَيْتُمْ مِنْ رَبٍّ لَّا يَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَوْنَ عِنْدَ اللَّهِ وَمَا ءَاتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغُفُونَ ﴿٣٦﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣٧﴾

and the الْقُرْآنَ his due حَقًّا the kindred وَالْمَسْكِينِ so give فَكَانَ ذَٰلِكَ the wayfarer وَالسَّبِيلِ (is) best خَيْرٌ that is ذَٰلِكَ and the الَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ (of) Allah وَأُولَٰئِكَ who seek وَجْهَ the Face اللَّهُ the Face اللَّهُ who seek وَجْهَ who will be successful وَمَا the الْمُفْلِحُونَ who هُمْ it is they in order that it may لَّا يَرْبُوا interest رَبٍّ of رَبٍّ you give ءَاتَيْتُمْ which in increase فِي أَمْوَالِ (of) other people النَّاسِ property (wealth) فَلَا increase and that which يَرَوْنَ it has increase عِنْدَ Allah اللَّهُ with اللَّهُ not the Face seeking زَكَاةٍ charity تُرِيدُونَ of you give ءَاتَيْتُمْ shall have اللَّهُ (they) الْمُضْغُفُونَ ﴿٣٦﴾ then those فَأُولَٰئِكَ (of) اللَّهُ

created **خَلَقَكُمْ** (is) He Who **الَّذِي** Allah is **اللَّهُ** manifold increase
 He **رَزَقَكُمْ** then **ثُمَّ** He provided for you **رَزَقَكُمْ** then **ثُمَّ** you
 is **هَذَا** He will give you life **يُحْيِيكُمْ** then **ثُمَّ** will cause you to die
مِنْ does **يَفْعَلُ** who **مَنْ** of your partners **مُشْرِكَاكُمْ** of any **مِنْ** there
ذَلِكَ of **مِنْ** that **شَيْءٌ** any **شَيْءٌ** thing **سُبْحَنَهُ** Glory is to Him **وَتَعَالَى**
 they associate **بِشْرِكُونِ** above all that **عَمَّا** Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٩﴾ فَأَقْرَرْنَا وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ has appeared **الْبَرِّ** on **فِي** evil **الْفَسَادُ** and sea **وَالْبَحْرِ** land **بِمَا**
 (of) **النَّاسِ** the hands **أَيْدِي** have earned **كَسَبَتْ** because of what
 (of **الَّذِي** a part **بَعْضَ** that Allah make them taste **لِيُذِيقَهُمْ** mankind
 they **يَرْجِعُونَ** in order that **لَعَلَّهُمْ** they have done **عَمِلُوا** that) which
 and see **فَانظُرُوا** the land **الْأَرْضِ** in **فِي** travel **سِيرُوا** say **قُلْ** may return
كَيْفَ (how) what **كَانَ** (of) those **الَّذِينَ** the end **عَاقِبَةُ** was **مِنْ قَبْلُ**
 so **أَكْثَرُهُمْ** were **كَانَ** before **مُشْرِكِينَ** polytheists **﴿٣٩﴾**
 straight **الْقَيِّمِ** to the religion **لِلدِّينِ** your face **وَجْهَكَ** set you
 it **لَهُ** none can avert **لَا مَرَدَّ** a Day **يَوْمٌ** comes **يَأْتِي** there **أَنْ** before
 they (men) shall **يَصَدِّعُونَ** on that Day **يَوْمَئِذٍ** Allah **اللَّهُ** from **مِنْ**
 be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." 43. So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمْلِكُ أَنْ يَمْلِكُ ۚ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٢﴾ وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَءَاهَوْهُمْ بِالْبَيِّنَاتِ فَاَتَّخَفْنَا مِنْ الَّذِينَ ءَجْرُمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٣﴾

مَنْ كَفَرَ on him (is) كُفْرُهُ disbelieves فَعَلَيْهِ and whosoever عَمِلَ righteous deeds صَالِحًا does وَمَنْ disbelief فَلَا نَفْسٍ they will prepare a good يَمْلِكُ then for themselves لِيَجْزِيَ place الَّذِينَ that He may reward ءَامَنُوا believe وَعَمِلُوا His Bounty فَضْلِهِ out of مِنْ righteous deeds الصَّالِحَاتِ and do الْكَافِرِينَ likes يُحِبُّ not لَا verily He وَمِنْ the disbelievers الرِّيَّاحَ He sends يُرْسِلَ (is) أَنْ His Signs ءَايَاتِهِ among مُبَشِّرَاتٍ as glad tidings وَلِيَذِيقَكُمْ of تَنْ and to give you a taste رَحْمَتِهِ at His بِأَمْرِهِ the ships الْفُلُكُ and that may sail وَلِتَجْرِيَ His Mercy فَضْلِهِ of and that you may seek وَلِتَبْتَغُوا Command and indeed وَلَقَدْ you may be thankful تَشْكُرُونَ in order that وَلَقَدْ أَرْسَلْنَا We did send مِنْ قَبْلِكَ before you رُسُلًا Messengers إِلَىٰ قَوْمِهِمْ to قَوْمِهِمْ with clear بِالْبَيِّنَاتِ they came to them فءَاهَوْهُمْ their own peoples those who الَّذِينَ on تَنْ then We took vengeance فَاتَّخَفْنَا proofs لَجْرُمُوا committed crimes وَكَانَ and it was حَقًّا incumbent عَلَيْنَا Us نَصْرُ the believers الْمُؤْمِنِينَ ﴿٤٣﴾

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). 45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُمْ كَسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٦﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْسِيتٍ ﴿٤٧﴾ فَانظُرْ إِلَى مَآثِرِ رَحْمَتِ اللَّهِ كَيْفَ كَتَبَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْجَى الْمُوقِنِّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٨﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٤٩﴾

اللَّهُ (is He) الَّذِي Who يُرْسِلُ sends الرِّيحَ the winds فَتُثِيرُ so
 سَحَابًا they raise فَيَبْسُطُهُ clouds فِي and He spreads them فِي السَّمَاءِ in
 وَجَعَلَهُمْ He wills كَيْفَ how يَشَاءُ the sky
 كَسْفًا them) into فَتَرَى fragments الْوَدْقَ until you see
 مِنْ come forth خِلَالِهِ from فَإِذَا their midst أَصَابَ then when
 مِنْ He wills بِهِ (with it) مَنْ whom يَشَاءُ of
 عِبَادِهِ His slaves إِذَا lo! هُمْ they يَسْتَبْشِرُونَ ﴿٤٦﴾ rejoice وَإِنْ and verily
 كَانُوا they were مِنْ قَبْلِ before أَنْ that يُنْزَلَ (rain) was sent down
 عَلَيْهِمْ upon them مِنَ قَبْلِهِ before that لَمُبْسِيتٍ ﴿٤٧﴾ they were in
 فَانظُرْ despair إِلَى at مَآثِرِ the effects رَحْمَتِ (of) اللَّهُ (of)
 كَيْفَ Allah how يُحْيِي He revives الْأَرْضَ the earth بَعْدَ after مَوْتِهَا
 إِنَّ its death وَلَئِنْ Able ﴿٤٨﴾ وَلَئِنْ and if أَرْسَلْنَا We send رِيحًا a wind
 فَظَلُّوا (their tilth) turn yellow مُصْفَرًّا see it
 يَكْفُرُونَ ﴿٤٩﴾ after it disbelieve

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) — just before it was sent down upon them — they were in despair! 50. Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا
مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

فَإِنَّكَ لَا the dead الْمَوْتَى make hear تُسْمِعُ cannot لَا so verily you
when إِذَا the call الدُّعَاءَ the deaf الصُّمَّ make hear تُسْمِعُ nor you can
وَلَّوْا they turn مُدْبِرِينَ ﴿٥٢﴾ وَمَا and not أَنتَ their backs turning away
their ضَلَالَتِهِمْ from عَنْ (of) the blind الْعُمَى guide يَهْدِي you are
those who مَنْ but إِلَّا you can make to hear تُسْمِعُ not إِنْ straying
have يُؤْمِنُ believe بِآيَاتِنَا in Our Proofs فَهُمْ and they مُسْلِمُونَ ﴿٥٣﴾
Who الَّذِي Allah (is He) اللَّهُ ﴿٥٤﴾ submitted to Allah in Islam
made. (gave) جَعَلَ then ثُمَّ weakness ضَعْفٍ in created you
made (gave) جَعَلَ then ثُمَّ strength قُوَّةً weakness ضَعْفٍ after
He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةً after
the الْعَلِيمُ and He is وَهُوَ he wills يَشَاءُ what مَا creates
the All-Powerful الْقَدِيرُ ﴿٥٤﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness

وَلَقَدْ in في for mankind النَّاسِ We have set forth صَرَيْنَا and indeed وَلَقَدْ
 هَذَا this الْقُرْآنِ Quran مِنْ of كُلِّ every مَثَلٍ parable وَلَئِنْ but if
 جُنَّتْهُمْ they will say لَيَقُولُنَّ any sign يَأْتِيُوْا you bring to them
 (nothing) كَفَرُوا those who disbelieve إِنَّ verily أَنْتَ you are
 on مُبْطِلُونَ ۞ seals يَطْعُ thus كَذَّابٌ falsifiers ۞ but
 قُلُوبِ the hearts الَّذِينَ (of) those who لَا not يَعْلَمُونَ ۞ know
 فَاصْبِرْ so be patient إِنَّ verily وَقَدْ the promise اللَّهِ (of) Allah حَقٌّ
 those who الَّذِينَ discourage you and let not وَلَا (is) true
 have certainty of faith ۞ يُوَفِّيكَ not لَا

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of Faith discourage you from conveying Allâh's Message (which you are obliged to convey).

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
 بِالْآخِرَةِ هُمْ يُوقِنُونَ ۞ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞
 الْحَكِيمِ ۞ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞
 أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞
 أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞
 أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞
 أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۞

Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh
 the Most Gracious, the Most Merciful

(of) the Verses **أَلِفْ لَامْ مِيمٌ** these are **ذَٰلِكَ** Alif-Lam-Meem **وَكَانَ** and a Mercy **وَرَحْمَةً** a guide **هُدًى** the Wise **الْحَكِيمِ** the Book **الْمُحْسِنِينَ** offer **يُؤْمِنُونَ** those who **الَّذِينَ** for the good-doers **وَالَّذِينَ** and they **وَهُمْ** charity (Zakat) **الزَّكَاةَ** and give **وَيُؤْتُونَ** the prayer have faith with certainty **يُؤْتُونَ** (they) **هُمْ** in the Hereafter **بِالْآخِرَةِ** **أُولَٰئِكَ** such **عَلَىٰ** on **هُدًى** guidance **مِّنْ** from **رَبِّهِمْ** their Lord **وَأُولَٰئِكَ** and such **هُمْ** (they) **الْمُفْلِحُونَ** (are) the successful **وَمِنَ** and of **النَّاسِ** talks **أَلْحَدِيثِ** idle purchases **لَهُوَ** (is he) who **مَنْ** mankind **يُضِلُّ** to mislead **عَنْ** from **سَبِيلِ** the path **اللَّهِ** Allah (of) **بِغَيْرِ** by way of **هُرُوءٍ** and takes it **وَتَحِذُّهَا** knowledge without **أُولَٰئِكَ** such **لَهُمْ** for them **عَذَابٌ** torment (will be) **مُهِينٌ** mockery **وَإِنَّا** a humiliating and when **نُتْلَىٰ** are recited **عَلَيْهِ** to such one **ءَايَاتِنَا** not **لَرَّ** as if **كَانَ** in pride **مُسْتَكْبِرًا** he turns away **وَلَّىٰ** Our Verses **يَسْمَعَهَا** he heard them **كَأَنَّهُ** as if **فِي** in **أُذُنَيْهِ** his ears **وَقَرًا** deafness **فَبَشِّرْهُ** so announce to him **بِعَذَابٍ** a torment **أَلِيمٍ** painful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ân). 3. A guide and a mercy for the *Muhsinûn* (good-doers). 4. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿١﴾ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْفَلَقِ فِي الْأَرْضِ رَوَىٰ أَنْ يَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٣﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ and do **وَعَمِلُوا** believe **ءَامَنُوا** those who **الَّذِينَ** verily **إِنَّ** (of) **النَّعِيمِ** (are) Gardens **جَنَّاتُ** for them **لَهُمْ** righteous deeds

Delight (it is) a promise وَدَّ therein فِيهَا to abide forever خَالِدِينَ Allah (is) the All-Mighty الْعَزِيزُ and He وَهُوَ in truth حَقًّا (of) Allah the heavens السَّمَوَاتِ He has created خَلَقَ the All-Wise الْحَكِيمُ ① and set بَعَثَ without عِدْرَ any pillars رُؤُوسًا that you can see وَالْقَى that it should تَمِيدَ lest أَنْ firm mountains رُؤُوسِ the earth الْأَرْضِ on فِي shake يَكْمُ with you وَشَ and He scattered فِيهَا therein مِنْ of كُلِّ the sky مَائِدَةً animals وَأَرْسَلْنَا and We sent down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَانْبَثَّتْ and We caused (plants) to grow فِيهَا therein مِنْ of كُلِّ every نَجْعٍ kind كَرِيمٍ ② goodly

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ① وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ② وَلَوْ قَالَ لَقَمَنُ لِأَبْنَيْهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ③

هَذَا خَلْقُ (of) Allah (is) the creation of this is مَاذَا Me others الَّذِينَ have created خَلَقَ what is there مِنْ دُونِهِ those besides Him بَلِ the wrong-doers الظَّالِمُونَ nay فِي (are) in ضَلَالٍ error مُبِينٍ ① وَلَقَدْ plain We bestowed upon آتَيْنَا and indeed لَقَمَنُ Luqman الْحِكْمَةَ the wisdom أَنْ (saying) اشْكُرْ give thanks to اللَّهِ he gives thanks يَشْكُرْ only فَإِنَّمَا and whoever يَشْكُرْ Allah is كَفَرَ and whoever وَمَنْ for his ownself لِنَفْسِهِ gives thanks فَإِنَّ ungrateful اللَّهُ then verily غَنِيٌّ Allah ② is All-Rich حَمِيدٌ ③ وَلَوْ Worthy of all-praise قَالَ (remember) when لَقَمَنُ said advising him يَبْنِي when he was يَعِظُهُ to his son وَهُوَ Luqman لِأَبْنَيْهِ O my son! لَا not تَشْرِكْ join in worship others بِاللَّهِ with Allah

إِنَّكَ verily the one who joins others in worship with Allah لَظَنُ (is) great عَظِيمٌ a wrong indeed

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error. 12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.

وَوَضَّيْنَا لِلْإِنْسَانِ يُولَدَيْهِ حِمْلَتَهُ أُمُّهُ وَهَنًا عَلَى وَهْنٍ وَفَضَّلْنَاهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ۖ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

to his parents يُولَدَيْهِ man الْإِنْسَانِ and We have enjoined on وَضَّيْنَا حِمْلَتَهُ أُمُّهُ bore him وَهَنًا in weakness and hardship وَهْنٍ upon weakness and hardship وَفَضَّلْنَاهُ in (is) and his weaning أَشْكُرَ that أَنْ two years عَامَيْنِ to Me لِي you give thanks وَلِوَالِدَيْكَ and to your parents إِلَى the final الْمَصِيرِ ۖ (is) the final destination وَإِنْ but if جَاهَدَاكَ they (both) strive against you أَنْ on destination أَن تُشْرِكَ to make مَا with Me بِي you join in worship others ثُمَّ إِلَيَّ then to Me مَرْجِعُكُمْ will be your return فَأُنَبِّئُكُمْ and I shall tell you of what كُنْتُمْ you used تَعْمَلُونَ to do

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the

final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَبْنُؤُا إِنِّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنُؤُا أَقِمِ الصَّلَاةَ وَامُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

يَبْنُؤُا O my son! إِن indeed it تَكُ if equal to the مِثْقَالَ it be weight حَبَّةٍ of (of) a grain خَرْدَلٍ mustard seed فَتَكُنْ and though it be فِي in صَخْرَةٍ a rock أَوْ or فِي in السَّمَوَاتِ the heavens يَأْتِ the earth بِهَا it will bring forth اللَّهُ Allah إِنَّ verily (is) Subtle (in bringing out that grain) لَطِيفٌ Allah is خَبِيرٌ ﴿١٦﴾ Well-Aware (of its place) يَبْنُؤُا O my son! أَقِمِ offer الصَّلَاةَ from prayer وَامُرْ and command بِالْمَعْرُوفِ good وَانْهَ and forbid عَنِ from whatever الْمُنْكَرِ evil وَأَصْبِرْ and bear with patience عَلَى (on) مَا (are) some of these (are) some of these بَدَأَ verily إِنَّ befalls you أَصَابَكَ the important الْأُمُورِ ﴿١٧﴾ commands وَلَا and not تُصَعِّرْ turn away خَدَّكَ your face (cheek) لِلنَّاسِ from men وَلَا nor تَمْشِ walk فِي through the earth مَرَحًا in insolence إِنَّ verily اللَّهُ Allah لَا not يُحِبُّ likes كُلَّ each مُخْتَالٍ arrogant فَخُورٍ ﴿١٨﴾ boaster

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). 17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْمَعِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

وَأَقْصِدْ and be moderate in your walking مَشْيِكَ and lower (of) مِنْ صَوْتِكَ (of) your voice إِنَّ verily أَنْكَرَ the harshest الْأَصْوَاتِ (of) the لَمَعِيرِ (is) indeed the voice (saying) لَصَوْتُ all voices has سَخَّرَ Allah that أَنْ see you تَرَوْا do not donkey مَا subjected لَكُمْ for you مَا in the السَّمَوَاتِ heavens and has completed وَأَسْبَغَ the earth (is) in and whatever عَلَيْكُمْ upon you نِعَمَهُ His Graces ظَاهِرَةً (both) apparent (seen) وَبَاطِنَةً (is he) who مَنْ mankind yet of وَمِنَ and hidden (unseen) يُجَادِلُ disputes فِي about اللَّهِ Allah بِغَيْرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a book مُنِيرٍ giving light ﴿٢٠﴾ وَإِذَا and when قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow مَا that we نَتَّبِعُ nay بَلْ they say قَالُوا Allah sent down أَنْزَلَ which on it (following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow مَبِأَنَّا our fathers أَوَلَوْ even if كَانَ was الشَّيْطَانُ Satan يَدْعُوهُمْ (of) the Fire السَّعِيرِ torment إِلَىٰ inviting them

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

وَمَنْ يُسْلِمْ and whosoever submits وَجْهَهُ his face إِلَى اللَّهِ to he he is a مُحْسِنٌ while he is a good doer فَقَدِ then indeed اسْتَمْسَكَ he has grasped بِالْعُرْوَةِ الْوُثْقَىٰ the most trustworthy hand-hold وَإِلَى اللَّهِ to Allah عَاقِبَةُ return all matters وَمَنْ whoever and whosoever كَفَرَ disbelieved فَلَا let not his disbelief كُفْرُهُ grieve you إِلَيْنَا to Us مَرْجِعُهُمْ (is) their return وَنُنَبِّئُهُمْ (is) the what عَمِلُوا they did إِنَّ اللَّهَ verily Allah عَلِيمٌ (is in) the breasts (of men) الصُّدُورِ of what All-Knower ثُمَّ for a little while نَضْطَرُّهُمْ We let them enjoy غَلِيظٍ (enter) a torment عَذَابٍ to We shall oblige them وَلَئِنْ a great and if سَأَلْتَهُمْ you ask them مَنْ who خَلَقَ the heavens and the earth السَّمَوَاتِ and the earth لَيَقُولُنَّ they will certainly اللَّهُ say Allah قُلِ say (are) to all the praises and thanks الْحَمْدُ Allah بَلْ but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ know

22. And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمْدُّ مِنْ
بَعْدِهِ سَبْعَةُ آبْحُرٍ مَا فَقِدْتُ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ إِلَّا كَنَفْسٍ
وَحِيدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

the السَّمَوَاتِ (is) in في whatsoever مَا to Allah (belongs) لِلّٰهِ He is هُوَ Allah اَللهُ verily اِنَّ and the earth وَالْاَرْضِ heavens were اَنَّمَا and if وَلَوْ Worthy of all praise اَلْحَمْدُ (is) All-Rich and اَقْلَدُ pens وَالْبَحْرُ the earth اَلْاَرْضِ on في seven سَبْعَةُ behind it مِنْ بَعْدِهِ to add to it يَمْدُهُ the sea (were ink) اَبْحَرُ seas مَا yet, not فَيَدَتْ would be exhausted كَلِمَتُ Words اَللهُ (is) All-Mighty عَزِيزُ Allah اَللهُ verily اِنَّ (of) Allah your بَعَثَكُمْ nor وَلَا your creation خَلَقَكُمْ (is) not مَا All-Wise resurrection اِلَّا but كَتَفِيس as a person وَحِدَةً single اِنَّ verily اَللهُ you see رَر do not اَلَمْ All-Seer اَبْصِرُ (is) All-Hearer سَمِيعُ Allah اَنَّ that اَللهُ Allah يُولِجُ merges اَيَّلَ the night فِي the night اَللَّيْلُ the night وَسَحَّرَ day وَيُؤَيِّجُ and merges اَلنَّهَارَ the day فِي the day اَيَّلَ the night وَسَحَّرَ and the moon وَالْقَمَرَ the sun اَلشَّمْسُ and has subjected (employed) كُلَّ each يَجْرِي running اِلَى for اَجَلٍ term مُّسَمًّى an appointed اَنَّ (is) اَللهُ Allah بِمَا of all what تَعْمَلُونَ you do خَيْرُ (is) All-Aware

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (Rich, Free of all needs), Worthy of all praise. **27.** And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise. **28.** The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer. **29.** See you not (O Muhammad ﷺ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَاطِلٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَسَّارٍ كَفُورٍ ﴿٣٢﴾

ذَٰلِكَ (is) the Truth He اللهُ because بِأَنَّ that is وَأَنَّ and that مَا يَدْعُونَ they invoke مِنْ دُونِهِ besides Him الْبَاطِلُ (is) the falsehood He اللهُ and that وَأَنَّ (is) the Most High Most Great الْكَبِيرُ ﴿٣٠﴾ the Most-Great أَلَمْ تَرَ do not تَرَ you see أَنَّ you see by نِعْمَتِ the sea الْبَحْرِ through فِي sail تَجْرِي the ships الْفُلَّكَ that of مِنْ that He may show you لِيُرِيَكُمْ (of) Allah اللهُ the Grace آيَاتِهِ His Signs إِنَّ فِي verily فِي ذَٰلِكَ in this لَآيَاتٍ (are) Signs (are) Signs patient شَكُورٍ ﴿٣١﴾ grateful (person) وَإِذَا and when غَشِيَهُمْ like shades كَاطِلٌ a wave مَوَاجٌ covers them دَعَوْا they invoke Allah اللهُ مُخْلِصِينَ with sincerity لَهُ to Him الدِّينَ in faith فَلَمَّا but when نَجَّاهُمْ He brings them safe إِلَى to الْبَرِّ land فَمِنْهُمْ but وَمَا those that stop in the middle مُّقْنَصِدٌ there are among them none يَجْحَدُ denies بِآيَاتِنَا Our Signs إِلَّا except كُلُّ every خَسَّارٍ ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtîl* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَلِخَشَايَا يَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

to your رَبِّكُمْ be afraid and dutiful أَتَقُوا mankind O النَّاسُ
 can avail يَجْزِي not لَا a Day (when) يَوْمًا and fear وَخَشَوْا Lord
 وَالِدٌ father عَنْ for وَلَدِهِ his son وَلَا nor مَوْلُودٌ a son هُوَ he جَازِ
 can avail عَنْ for وَالِدِهِ his father شَيْئًا anything إِنَّك verily وَعَدَ
 the promise اللَّهُ (of) Allah حَقٌّ (is) true فَلَا let not تَعْتَرِضْكُمْ
 deceive you الْحَيَوةُ the life الدُّنْيَا the worldly وَلَا nor يَغْتَرِبْكُمْ
 the chief deceiver (Satan) الشَّيْطَانُ about Allah بِاللَّهِ deceive you
 إِنَّ Verily اللَّهُ Allah عِنْدَهُ with Him عِلْمٌ (is) the knowledge السَّاعَةِ
 (of) the Hour وَنَزَّلَ (and) He sends down الْغَيْثَ the rain وَيَسَّرَ
 and knows مَا and that which فِي in الْأَرْحَامِ the wombs وَمَا and not تَدْرِي
 knows نَفْسٌ a soul مَاذَا what تَكْسِبُ it will earn غَدًا tomorrow
 and not وَمَا and تَدْرِي knows نَفْسٌ a soul بِأَيِّ in what أَرْضٍ (is)
 land تَمُوتُ it will die إِنَّ Verily اللَّهُ Allah is عَلِيمٌ All-Knower
 خَبِيرٌ All-Aware ﴿٣٣﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٣﴾

Sûrat As-Sajdah (The Prostration) XXXII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

(of) the Book **الْكِتَابِ** the revelation **نَزِيلٌ** Alif-Lam-Mim **الْمِ**
the Lord **رَبِّ** (is) from **مِنْ** in it **فِيهِ** doubt **رَيْبٌ** (there is) no **لَا**
he has **أَفْتَرَاهُ** they say **يَقُولُونَ** or **أَمْ** (of) the worlds **الْعَالَمِينَ**
your **رَبِّكَ** from **مِنْ** (is) the truth **الْحَقُّ** it **هُوَ** nay **بَلْ** fabricated it
has **أَنْتَهُمْ** not **مَا** a people **قَوْمًا** that you may warn **لِتُنْذِرَ** Lord
in **لَعَلَّهُمْ** before you **مِنْ قَبْلِكَ** warner **نَذِيرٌ** (any) **مِنْ** come to them
(it is) He **اللَّهِ** Allah **يَهْدِيهِ** may be guided **يَهْتَدُونَ** order that they
Who **خَلَقَ** created **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **وَمَا**
Days **أَيَّامٍ** six **سِتَّةَ** in **فِي** (is) between them **بَيْنَهُمَا** and all that
you **لَكُمْ** none **مَا** the Throne **الْعَرْشِ** over **عَلَى** He rose **أَسْتَوَى** then
and no **وَلَا** a protector **وَلِيٍّ** as **مِنْ** besides Him **مِنْ دُونِهِ** have
you remember **تَذَكَّرُونَ** will not **أَفَلَا** intercessor

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) in which there is no doubt, is from the Lord of the 'Ālamîn (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

يُذِكرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٦﴾ ذَلِكَ عَلَيْنَا
الْفَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٧﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَيداً خَلَقَ الْإِنْسَانَ مِنْ طِينٍ ﴿٨﴾ ثُمَّ جَعَلَ
فَسَلَّمَ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٩﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
فَلَا تَمَّا فَشْكُرُونَ ﴿١٠﴾

أَلَمْ يَكُنْ أَلَّذِي of death أَلَمْ يَكُنْ over you بِكُمْ is set ثُمَّ then إِلَى to
 رَبِّكُمْ your Lord تَرْجَعُونَ ﴿١١﴾ and if وَلَوْ you shall be returned
 the criminals (sinners) الْمُجْرِمُونَ when إِذْ you only could see
 their Lord رَبِّهِمْ before عِنْدَ their heads رُءُوسِهِمْ shall hang
 and heard وَسَمِعْنَا We have now seen أَبْصَرْنَا (saying) Our Lord رَبَّنَا
 righteous good deeds صَالِحًا we will do نَعْمَلْ so send us back فَأَرْجِعْنَا
 now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we إِنَّا

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
 يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

surely We would have given لَآتَيْنَا We had willed شِئْنَا and if وَلَوْ
 took effect حَقَّ but وَلَكِنْ its guidance هُدًى soul نَفْسٍ every كُلَّ
 الْقَوْلُ the word مِنِّي From Me لَأَمْلَأَنَّ that I will fill جَهَنَّمَ Hell
 then فَذُوقُوا together أَجْمَعِينَ ﴿١٣﴾ and mankind وَالنَّاسِ jinn الْجِنَّةِ
 the meeting لِقَاءَ you forgot نَسِيتُمْ because of what بِمَا taste you
 We too نَسِينَاكُمْ surely إِنَّا هَٰذَا (of) the Day of yours يَوْمِكُمْ
 the الْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا will forget you
 يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ you used to كُنتُمْ for what بِمَا abiding
 they ذُكِّرُوا when إِذَا those who الَّذِينَ in Our Signs بِآيَاتِنَا believe
 and وَسَبَّحُوا prostrate سُجَّدًا fall down خَرُّوا of them بِهَا are reminded
 not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify
 are proud يَسْتَكْبِرُونَ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

نَسَجَافٍ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَتْ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

نَسَجَافٍ جُنُوبُهُمْ forsake their sides عَنِ of الْمَضَاجِعِ (their) beds يَدْعُونَ and رَبَّهُمْ they invoke خَوْفًا in fear وَطَمَعًا and hope وَمِمَّا and رَزَقْنَاهُمْ of what يُنفِقُونَ ﴿١٦﴾ We have bestowed on them فَلَا they spend نَفْسٌ knows نَفْسٌ a soul مَّا what أُخْفِيَ what is kept hidden لَهُمْ is kept hidden قُرَّةِ of قُرَّةِ joy أَعْيُنٍ (of their) eyes جَزَاءً as a reward بِمَا as a reward كَانُوا what they used to do كَانِ is then he who أَفَمَنْ do يَسْتَوُونَ ﴿١٧﴾ they used to do لَا sinner فَاسِقًا is كَانِ like him who مُؤْمِنًا a believer يَسْتَوُونَ ﴿١٨﴾ as for أَمَّا equal are they ءَامَنُوا those who are جَنَّاتٍ for them فَلَهُمْ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا Gardens الْمَأْوَى (as shelter) نُزُلًا to reside بِمَا for what كَانُوا they used to do ﴿١٩﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ

يَهُدَىٰ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ
مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾

وَأَمَّا الَّذِينَ فَسَقُوا those who and as for النَّارِ (is) the Fire كَلَّمَا they wish أَرَادُوا everytime قَامُوا sinned فَأَوْفُوا their abode
أَعِيدُوا therefrom أَعِيدُوا they will be put back فِيهَا in it وَقِيلَ to them لَهُمْ and it will be said
كُنْتُمْ which كُنْتُمْ you used to فِيهَا in it (with) the torment عَذَابِ taste you تُكَذِّبُونَ deny ﴿٢٠﴾ وَلَنَذِيقَنَّهُمْ
الْعَذَابِ (from) of the torment الْأَدْنَىٰ the near دُونَ the near الْعَذَابِ prior to they may يَرْجِعُونَ ﴿٢١﴾ لَعَلَّهُمْ the supreme
الْعَذَابِ the torment أَكْبَرِ the supreme لَعَلَّهُمْ in order that وَمَنْ أَظْلَمُ and who does more wrong مِمَّنْ than he who
ذُكِّرَ return وَمَنْ and who أَظْلَمُ and who ذُكِّرَ then أَعْرَضَ of His Lord رَبِّهِ of the Verses is reminded
إِنَّا therefrom عَنِهَا turns aside the الْمُجْرِمِينَ from verily We shall exact retribution مُنْقِمُونَ ﴿٢٢﴾ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). 22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ
أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ بِفَصْلِ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

وَلَقَدْ and indeed مَا آتَيْنَا We have given موسى Moses the كِتَابَ Scripture فَلَا so not تَكُنْ be you فِي in مَرَاتِبٍ of doubt مِنْ of لِقَائِهِ meeting him and We made it هُدًى a guide لِقَائِهِ to the بَنِيّ Children (of) إِسْرَءِيلَ ٢٣ ﴿٢٣﴾ وَجَعَلْنَا and We made مِنْهُمْ from among them أُمَمًا leaders يَهْدُونَ giving guidance بِأَمْرِنَا under Our Command لَمَّا when صَبَرُوا they were patient وَكَانُوا and used to believe with certainty يُوقِنُونَ ﴿٢٤﴾ ٢٤ ﴿٢٤﴾ رَبِّكَ verily هُوَ your Lord هُوَ is He Who يَفْصِلُ will judge بَيْنَهُمْ between them (of) رِسْوَاعٍ on the Day يَوْمَ between them ٢٥ ﴿٢٥﴾ differ in it فِيهِ they used to كَانُوا concerning what هُوَ is it not يَهْدِي (that) it guides (explains) لَهُمْ for them كَمْ how (of) أَمْثَلْنَا We have destroyed مِنْ قَبْلِهِمْ many أَلْقُرُونٍ previous generations فِي in مَسْكِنِهِمْ in they walk about بِمَثُونٍ previous generations (are) truly signs لَآئِنِ that ذَلِكْ in verily إِنَّ their dwellings أَفَلَا would not يَسْمَعُونَ ﴿٢٦﴾ ٢٦ ﴿٢٦﴾ they listen

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

أَوَلَمْ يَرَوْا they seen أَنَّا We that نَسُوقُ drive الْمَاءَ water إِلَى to الْأَرْضِ land الْجُرُزِ the dry without any vegetation فَنُخْرِجُ We

and وَلَيْسَ and your freed slaves وَمَوْلَاكُمْ the religion (Islam) الدِّين in you make عَلَيْكُمْ in what أَسْأَلُكُمْ sin جُنَاحٌ on you there is no deliberately تَعَمَّدَتْ what مَا except وَلَكِنْ therein بِه a mistake intended قُلُوبُكُمْ your hearts وَكَانَ and is اللَّهُ Allah عَفُورًا (is) the Prophet النَّبِيُّ Most Merciful رَحِيمًا Oft-Forgiving their ownelves أَنفُسِهِمْ than مِنْ to the believers بِالْمُؤْمِنِينَ closer and those who وَأَزْوَاجُهُمْ (are) their mothers أُمَّهَاتُهُمْ and his wives (are) closer أَوْلَى some of them بَعْضُهُمْ blood relations are بَعْضُ (of) Allah اللَّهُ the Decree كُتِبَ in فِي to each other except إِلَّا and the emigrants وَالْمُهَاجِرِينَ the believers الْمُؤْمِنِينَ than أَنْ تَفْعَلُوا that إِلَى to أَوْلِيَائِكُمْ your brothers مَعْرُوفًا kindness كَانِ has been ذَلِكَ in فِي this أَلْكِتَابِ Book (of Divine Decrees) مَسْطُورًا written ﴿٦﴾

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَلِذَآ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿٧﴾ لِيُشْهِدَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

وَلِذَآ أَخَذْنَا from مِنَ We took and (remember) when النَّبِيِّينَ the and from وَمِنْكَ and from you Prophets مِيثَاقَهُمْ their covenant and جُودِ and Abraham وَمُوسَى and Moses وَعِيسَى and Jesus نُوحٍ Noah

أَتَى son مَرْيَمَ (of) Mary وَأَخَذْنَا We took مِنْهُمْ from them يَشْفَقَا the الصَّادِقِينَ that He may ask لَيْسَ a strong عَظِيمًا covenant and He has prepared رَاحَةً their truth صِدْقِهِمْ about عَنْ truthful لِلْكَافِرِينَ عَذَابًا for the disbelievers أَلِيمًا painful يَأْتِيهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا remember فَضْلَهُ favour اللَّهِ there came against you جَاءَكُمْ when إِذْ to you عَلَيْكُمْ (of) Allah جُنُودٌ hosts (soldiers) فَارْسَلْنَا and We sent عَلَيْهِمْ against them رِيحًا winds وَجُنُودًا and forces (soldiers) لَمْ not تَرَوْهَا you saw them وَكَانَ and is اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿٩﴾

All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتِ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

إِذْ جَاءَكُمْ when they came upon you فَوْقَكُمْ from above you وَمِنْ أَسْفَلَ and below مِنْكُمْ you وَإِذْ زَاغَتِ the eyes الْأَبْصَارُ wild and reached بَلَغَتِ the hearts الْقُلُوبُ the throats تَظُنُّونَ the throats الظُّنُونَا about Allah بِاللَّهِ and you were doubting وَزُلْزِلُوا the believers الْمُؤْمِنُونَ were tried ابْتُلِيَ there هُنَالِكَ all doubts زِلْزَالًا and shaken شَدِيدًا ﴿١١﴾ a mighty وَإِذْ and when يَقُولُ said

their قُلُوبِهِمْ in فِي and those (who) وَالَّذِينَ the hypocrites
 hearts مَرَضٌ (is) a disease (doubt) وَمَا did not promise وَعَدْنَا
 Allah رَسُولُهُ and His Messenger إِلَّا but غُرُوبًا ﴿١٠﴾ delusions وَلَا
 when قَالَتْ عَظِيمَةٌ a party مِنْهُمْ of them يَا أَهْلَ يَثْرِبَ O people
 (of) Yathrib لَا (there is) no مَقَامٌ stand لَكُمْ for you فَارْجِعُوا
 therefore go back وَرَبِّتُمْ and ask for permission فَارْجِعُوا
 of them النَّبِيُّ (of) the Prophet يَقُولُونَ saying إِنَّ truly our
 homes عَوْرَتُهُمْ lie open وَمَا and not هِيَ they are يَمُورُهُمْ lay open
 not يُرِيدُونَ إِلَّا but فِرَارًا ﴿١١﴾ to flee

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١١﴾ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ
 مِنْ قَبْلُ لَا يُولُوكَ إِلَّا ذَبْرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٢﴾ قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا
 لَا تَمْنَعُونَ إِلَّا قَلِيلًا ﴿١٣﴾

وَلَوْ and if دَخَلَتْ عَلَيْهِمْ had entered مِّنْ on them أَقْطَارِهَا from
 sides ثُمَّ then سِئِلُوا they had been exhorted الْفِتْنَةَ to trial
 they would have لَآتَوْهَا (i.e. renegade from Islam to polytheism)
 with فِيهَا they would have تَلَبَّثُوا and not وَمَا committed it
 it إِلَّا but بَسِيرًا ﴿١١﴾ a little وَلَقَدْ and indeed كَانُوا they had
 to يُولُوكَ not لَا before مِنْ قَبْلُ Allah ﷻ made a covenant with
 Allah ﷻ Covenant with عَاهِدُوا and (must) be وَكَانَ their backs
 Allah ﷻ مَسْئُولًا ﴿١٢﴾ answered for قُلْ say لَّنْ will never يَنْفَعَكُمُ
 or الْفِرَارُ flight إِن flight فَرَرْتُمْ you flee مِنَ الْمَوْتِ death أَوْ
 الْقَتْلِ killing وَإِذَا and then لَا not تَمْنَعُونَ you will enjoy
 قَلِيلًا ﴿١٣﴾ a little

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَعِدُونَ لَكُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّظِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ ينظرونَ إِلَيْكَ نَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْغَيْرِ أُولَئِكَ لَمْ يُؤْمَرُوا فَاحْبِطْ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

[illegible]

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any

Walî (protector, supporter) or any helper. 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

يَحْسِبُونَ the confederates الْأَحْزَابَ they think لَمْ not يَذْهَبُوا have
the confederates الْأَحْزَابُ should come يَأْتِ and if وَإِنْ withdrawn
in the deserts بَادُونَ they were أَنَّهُمْ if لَوْ they would wish
among the الْأَعْرَابِ the bedouins يَسْأَلُونَ asking عَنْ about أَنْبَائِكُمْ
not مَا among you فِيكُمْ they were كَانُوا and if وَلَوْ your news
قَاتَلُوا they would fight إِلَّا but قَلِيلًا ﴿٢٠﴾ a little لَقَدْ indeed كَانَ لَكُمْ
of Allah ﷻ the Messenger of ﷻ in ﷻ you have
hopes in يَرْجُوا (was) كَانَ for him who لِمَن good حَسَنَةٌ an example
Allah ﷻ and remembers وَذَكَرَ the Last الْآخِرَ and Day وَالْيَوْمَ
the believers الْمُؤْمِنُونَ saw رَأَى and when كَثِيرًا ﴿٢١﴾ much
الْأَحْزَابَ the confederates قَالُوا they said هَذَا this is مَا what وَعَدَنَا
and had وَرَسُولُهُ and His Messenger ﷻ and ﷻ promised us
and not وَمَا and His Messenger ﷻ and ﷻ spoken the truth
and زَادَهُمْ إِلَّا except إِيمَانًا in faith وَتَسْلِيمًا ﴿٢٢﴾
submissiveness

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. 22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢١﴾
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٢﴾
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ فَوِيًّا عَزِيزًا ﴿٢٣﴾

among the believers رِجَالٌ (are) men who have صَدَقُوا (are) men who have been true to what عَاهَدُوا they made covenant with Allah الله عَلَيْهِ (on it) فَمِنْهُمْ of them مَّنْ who قَضَىٰ have fulfilled نَحْبَهُ their obligations (have become martyrs) وَمِنْهُمْ and some of them يَنْتَظِرُ (are) who are waiting وَمَا but never بَدَّلُوا they changed (their) بَدِيلًا (are) who covenant) لِيَجْزِيَ in the least ﴿٢١﴾ Allah الله that may reward the men of truth الصَّادِقِينَ and punish وَيُعَذِّبُ for their truth بِصِدْقِهِم the men of truth the hypocrites الْمُنَافِقِينَ if شَاءَ He wills أَوْ or يَتُوبَ He will forgive عَلَيْهِمْ (on) them إِنَّ verily الله الله is غَفُورًا Oft-Forgiving رَّحِيمًا Most Merciful ﴿٢٢﴾ Allah الله and drove back الَّذِينَ those who كَفَرُوا disbelieved بِغَيْظِهِمْ in their rage لَمْ not يَنَالُوا they gained خَيْرًا advantage وَكَفَىٰ and is SuffICIENT Allah الله الْمُؤْمِنِينَ the believers الْقِتَالَ (for) the Fighting وَكَانَ and is فَوِيًّا All-Mighty ﴿٢٣﴾ All-Strong

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْغُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَا أُمَتِّعْكُنَّ وَأَسْرِحْكِنَّ سَرَكَامًا جَمِيلًا ﴿٢٨﴾

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ those who and brought down الَّذِينَ أَهْلِ the People الْكِتَابِ the Scripture of the People أَهْلِ of from (of) the Scripture صَيَاصِيهِمْ from (of) the Scripture the People أَهْلِ of their forts وَقَذَفَ and cast into قُلُوبِهِمْ their hearts الرُّعْبَ their hearts and you made captives تَأْسِرُونَ you killed تَقْتُلُونَ a group فَرِيقًا a group وَأَوْرَثَكُمْ and He caused you to inherit وَأَرْضًا and their riches (wealth) وَأَمْوَالَهُمْ and their houses وَدِيَارَهُمْ lands and a land which لَّمْ and is تَطْغُوهَا you had trodden وَكَانَ Allah and is عَلَى Allah (on) كُلِّ شَيْءٍ every thing قَدِيرًا Able to do يٰٓأَيُّهَا O Prophet قُلْ say لِّأَزْوَاجِكَ to your wives إِن if كُنتُمْ you (are) تُرِيدُونَ you desire الْحَيَاةَ the life الدُّنْيَا worldly and its زِينَتَهَا glitter then come أُمَتِّعْكُنَّ I will make you a provision وَأَسْرِحْكِنَّ and set you free سَرَكَامًا in a جَمِيلًا handsome manner (divorce)

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَلِإِن كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ بَيْنَمَا أَلَيْسَ لَكُنَّ مِنَ الْيَتَامَىٰ وَكُنَّ يَتَامَىٰ مِّنْ بَيْنِكُمْ يُفْجِحُ شَوْهَةً مِّنْهُمْ يَفْضَحُ لَهَا الْعَذَابَ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

وَلِإِن كُنتُمْ تُرِيدُونَ Allah and His رَسُولَهُ and if كُنتُمْ you desire اللَّهَ Allah and the Home الْآخِرَةَ and the Hereafter الذَّارَ then فَإِنَّ

for the good-doers **لِلْمُحْسِنَاتِ** has prepared **أَعَدَّ** Allah **اللَّهُ** verily
مِنْكُمْ an enormous **عَظِيمًا** reward **أَجْرًا** amongst you
of **مِنْكُمْ** commits **بِأَيِّ** whoever **مَنْ** (of) the Prophet **النَّبِيِّ** O wives
will be **يُضَاعَفُ** open **مُبَيَّنَةً** illegal sexual intercourse **يَفْعَلْنَ** you
and **وَكَاكَ** (twice) **ضِعْفَيْنِ** the torment **الْعَذَابُ** for her **لَهَا** doubled
(is) easy **بِسِيرَةٍ** Allah **اللَّهُ** for **عَلَى** that **ذَلِكَ** is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلْيَفْعَلْ وَنَجْزِلْ لَهَا أَجْرًا مَرَّتَيْنِ وَاعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ فَتَفْشَلُوا وَلَا تَحْضَمْهُنَّ بِالْقَوْلِ فَحُطِّمَ الَّذِي فِي قُلُوبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾ وَاقْنِصُوا زِينَتَكُمْ فِي الْمَوَاقِفِ الْأُولَى وَأَوَّلَ صَلَاةٍ وَأَوَّلَ زَكَاةٍ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلْيَفْعَلْ وَنَجْزِلْ لَهَا أَجْرًا مَرَّتَيْنِ وَاعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ فَتَفْشَلُوا وَلَا تَحْضَمْهُنَّ بِالْقَوْلِ فَحُطِّمَ الَّذِي فِي قُلُوبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾ وَاقْنِصُوا زِينَتَكُمْ فِي الْمَوَاقِفِ الْأُولَى وَأَوَّلَ صَلَاةٍ وَأَوَّلَ زَكَاةٍ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

to Allah ﷻ of you مِنْكُمْ is obedient يَفْعَلْ and whoever
righteous good صَالِحًا and does وَتَعْمَلْ and His Messenger رَسُولِهِ
deeds نَجْزِلْ لَهَا أَجْرًا مَرَّتَيْنِ her reward twice وَاعْتَدْنَا
provision رِزْقًا for her لَهَا and We have prepared
you are not لَسْتُمْ (of) the Prophet النَّبِيِّ O wives يَا أَيُّهَا
you are not كَأَحَدٍ مِنْ (from) السِّبَا if أَنْتُمْ if
fear (Allah) فَلَا then not تَحْضَمْنَ in speech بِالْقَوْلِ
his قُلُوبِهِ in قُلُوبِهِ lest, he should be moved with desire
heart مَرَضٌ (is) a disease وَقُلْنَ قَوْلًا but speak
وَقَرْنَ فِي بُيُوتِكُنَّ and do not وَلَا your homes
(of) the times of الْجَاهِلِيَّةِ (like) display تَبَرَّجْنَ display yourselves
ignorance الْأُولَى وَأَوَّلَ the first (one) وَأَوَّلَ صَلَاةٍ and offer perfectly
Allah ﷻ and obey وَأَطِيعُوا Zakat الزَّكَاةَ and give
وَرَسُولَهُ ﷺ and His Messenger إِنَّمَا only يُرِيدُ Allah ﷻ wishes
أَهْلَ الْبَيْتِ O Family أَهْلُ evil deeds الرِّجْسَ from you عَنْكُمْ to remove
تَطْهِيرًا ﴿٣٣﴾ and to purify you وَيُطَهِّرَكُمْ (of) the house (of the Prophet)
perfectly

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision — Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (*Iqamāt-as-Salāt*), and give *Zakāt* and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَأَذْكُرَكُمَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٦١﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦٢﴾

وَأَذْكُرَكُمَا in is recited يَتْلَىٰ that which مَا and remember وَأَذْكُرَكُمَا (of) Allah اللَّهُ the Verses ءَايَاتِ from مِنْ your houses بُيُوتِكُنَّ Most is لَطِيفًا اللَّهُ Allah verily إِنَّ and the Wisdom وَالْحِكْمَةِ the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٦١﴾ Courteous and the مُسْلِمَاتِ Muslims (male) and the مُؤْمِنِينَ and the believers (female) and the مُؤْمِنَاتِ and the believers (male) and the قَانِتِينَ and the obedient (females) and the قَانِتَاتِ the obedient (males) and those women who are truthfull and those men who are truthfull and those صَابِرِينَ and those men who are patient and those صَابِرَاتِ and those men who are humble and those خَاشِعِينَ women who are patient and those خَاشِعَاتِ and those women who are humble and those مُتَصَدِّقِينَ and those women who give and those مُتَصَدِّقَاتِ men who give charity and those صَائِمِينَ and those men who fast and those صَائِمَاتِ charity their فُرُوجَهُمْ and those men who guard وَالْحَافِظِينَ women who fast and those وَالْحَافِظَاتِ chastity and those women who guard (it) وَالذَّاكِرِينَ and those women who guard (it) وَالذَّاكِرَاتِ much كَثِيرًا Allah اللَّهُ and those men who remember and those women who remember (Allah) اللَّهُ has prepared أَعَدَّ and those women who remember (Allah) اللَّهُ Allah لَهُمْ for them مَغْفِرَةً forgiveness وَأَجْرًا and reward عَظِيمًا ﴿٦٢﴾ a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthfull (in their speech and deeds), the men

and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٧﴾

وَمَا كَانَ لِمُؤْمِنٍ and not لَا for a believing man it is مُؤْمِنَةٍ and not لَا for a believing woman إِذَا a believing woman قَضَى when إِذَا a believing woman قَضَى Allah وَرَسُولُهُ and His Messenger أَمْرًا His Messenger أَنْ a matter يَكُونَ that أَمْرِهِمْ in any option أَمْرِهِمْ their decision وَمَنْ whoever يَعْصِ Allah وَرَسُولَهُ and His Messenger فَقَدْ indeed ضَلَّ he has strayed ضَلَالًا (into) error مُبِينًا ﴿٦٦﴾ clear وَإِذْ (remember) when تَقُولُ you said لِلَّذِي to him أَنْعَمَ to him وَأَنْعَمْتَ on him عَلَيْهِ Allah Grace وَتُخْفِي to yourself زَوْجَكَ to yourself وَأَتَّقِ Allah fear وَاللَّهُ will make (it) manifest مُبْدِيهِ Allah and you fear النَّاسَ and you fear تَخْشَى what yourself تَخْشَاهُ in نَفْسِكَ but you hide تَخْشَاهُ Allah أَحَقُّ and Allah أَهَقُّ that تَخْشَاهُ you فَلَمَّا should fear Him قَضَى so when زَيْدٌ accomplished زَوَّجْنَاكَهَا (his) desire وَطَرًا from her لِكَيْ not لَا so that يَكُونَ there may be عَلَى the believers أَدْعِيَائِهِمْ (of) the wives أَنْزَاجِ in (respect) حَرَجٌ blame فِي from مُنْهَنَّ they have accomplished قَضَوْا when adopted sons إِذَا from them وَطَرًا (their) desire وَكَانَ and must be أَمْرُ Allah مَفْعُولًا ﴿٦٧﴾ fulfilled

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضى الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٦﴾
 الَّذِينَ يَلْفُفُونَ رِسَالَتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٧﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ
 رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا
 كَثِيرًا ﴿٣٩﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٠﴾

مَا there not كَانَ is عَلَى the Prophet النَّبِيِّ on blame حَرَجٍ any فِيمَا
 فَرَضَ in that which اللَّهُ has made legal سُنَّةَ for him
 فِي (of) اللَّهُ Way those who الَّذِينَ have passed away خَلَوْا
 مِنْ قَبْلُ before وَكَانَ and is أَمْرُ (of) اللَّهُ Command قَدَرًا
 convey يَلْفُفُونَ those who الَّذِينَ a determined مَقْدُورًا a decree
 and do لَا and fear Him وَيَخْشَوْنَهُ (of) اللَّهُ the Messages رِسَالَتِ
 and is وَكَفَى except اللَّهُ Allah إِلَّا anyone أَحَدًا fear يَخْشَوْنَ not
 sufficient بِاللَّهِ is اللَّهُ Allah حَسِيبًا as a Reckoner مَا not كَانَ as a
 your men رِجَالِكُمْ of (of) any man أَحَدٍ father مُحَمَّدٌ is
 and the وَلَكِنْ but رَسُولَ (he is) اللَّهُ (of) Allah وَخَاتَمَ the Messenger
 Last النَّبِيِّينَ of the Prophets وَكَانَ and is كُلِّ Allah of every شَيْءٍ
 thing عَلِيمًا All-Aware يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا
 remember اللَّهُ Allah ذِكْرًا with much كَثِيرًا remembrance
 and afternoon وَأَصِيلًا morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. 41. O you who believe! Remember Allâh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٨﴾ نَجَّيْتَهُمْ يَوْمَ بَلَقُوهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٣٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٠﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسَرَاجًا مُّنِيرًا ﴿٤١﴾ وَبَشِّرِ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٢﴾ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوْنَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٤﴾

هو الَّذِي He (it is) يُصَلِّي Who sends blessings عَلَيْكُمْ unto you
وَمَلَائِكَتُهُ and His angels لِيُخْرِجَكُم from
الظُّلُمَاتِ into darknesses إِلَى light وَكَانَ and He is بِالْمُؤْمِنِينَ to
نَجَّيْتَهُمْ Merciful ﴿٣٨﴾ the believers
يَوْمَ Day بَلَقُوهُ they shall meet Him سَلَامٌ (will be) peace وَأَعَدَّ He
أَجْرًا has prepared لَهُمْ for them كَرِيمًا ﴿٣٩﴾ a generous
يَا أَيُّهَا O النَّبِيُّ Prophet إِنَّا We أَرْسَلْنَاكَ surely have sent you
شَهِيدًا and a witness وَمُبَشِّرًا and a bearer of good news وَنَذِيرًا ﴿٤٠﴾
وَدَاعِيًا إِلَى and a caller إلى اللَّهِ Allah بِإِذْنِهِ by His Permission
وَسَرَاجًا and give glad tidings to مُنِيرًا ﴿٤١﴾ spreading light
وَبَشِّرِ the believers الْمُؤْمِنِينَ أَنَّ لَهُمْ that is from اللَّهِ Allah
فَضْلًا BOUNTY / Grace كَبِيرًا ﴿٤٢﴾ a Great
وَلَا and do not تُطِيعِ the hypocrites وَالْمُنَافِقِينَ and the disbelievers
وَدَعْ and put your trust تَوَكَّلْ عَلَى and in اللَّهِ Allah
أَذُنَهُمْ disregard أَذُنَهُمْ their harm وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٣﴾ as a Trustee
يَا أَيُّهَا O الَّذِينَ آمَنُوا you who believe إِنَّا when نَكَحْتُمُ you marry
مِن قَبْلِ before طَلَقْتُمُوهُنَّ and then تَزَوَّجْتُمُوهُنَّ believing women

أَنْ تَمْسُوهُمْ that you have sexual intercourse with them فَكَا not
 (Iddah) divorce waiting عِدَّةٍ of مِنْ on them عَلَيْهِنَّ you have
 so give فَمَعُوهُنَّ that you count in respect of them تَمْتَدُّونَهَا period
 ١٩ جَمِيلًا in a manner سَرَكَأ and set them free وَمِنْهُمْ a present
 in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the *Qur'ân* and the *Sunnah* — the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubî*) 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَنِسَاءَ عِيَالِكَ وَنِسَاءَ عَمَلِكَ وَنِسَاءَ خَالِكَ وَنِسَاءَ خَلْلِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٩

يَتَأْتِيهَا O النَّبِيُّ Prophet إِنَّا have made lawful أَحْلَلْنَا verily, We
 you have paid ءَاتَيْتَ to whom الَّتِي your wives أَزْوَاجَكَ to you
 possesses مَلَكَتْ and those whom وَمَا their bridal money أَجُورَهُنَّ
 Allah اللَّهُ has given وَمِمَّا your right hand يَمِينُكَ
 (of) your paternal uncle عِيَالِكَ and the daughters وَنِسَاءَ to you

and وَنَنَاتِ (of) your paternal aunts عَمَّتِكَ and the daughters وَنَنَاتِ (of) your maternal uncle خَالِكَ the daughters migrated هَاجَرْنَ who أَلْفَى (of) your maternal aunts خَالَاتِكَ daughters she مَلَكَتْ if إِنْ believing ثَوَمَةً and a woman وَأَمْرًا with you مَلَكَتْ herself نَفْسَهَا offers to the Prophet ﷺ if إِنْ to the Prophet ﷺ wishes أَرَادَ the أَلْفَى wishes for you لَكَ a privilege خَالِصَةً marry her يَسْتَنْكِحُهَا Prophet أَنْ We know مِنْ دُونِ other than الثَّوَمِينَ the believers قَدْ indeed عَلِمْنَا about أَنْزَجِهِمْ ما فَرَضْنَا We have enjoined عَلَيْهِمْ upon them فِي their wives وَمَا and those whom مَلَكَتْ possess أَيْمَنَهُمْ on right hands لِكَيْلَا in order that not يَكُونَ عَلَيْكَ there should be عَلَيْكَ Oft-Forgiving عَفُورًا Allah ﷻ and is وَكَانَ a difficulty حَاجَّ you رَحِيمًا Most Merciful

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَتَقْوِي إِلَيْكَ مَنْ نَشَاءُ وَمِنْ أَبْنَيْتٍ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَكَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾
لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا

﴿ تَرْجِي مَنْ نَشَاءُ whom you can postpone مَنْ you will تَقْوِي إِلَيْكَ and you may receive وَمِنْ أَبْنَيْتٍ you desire مِمَّنْ عَزَلْتَ of those whom حُسْنُهُنَّ that is ذَلِكَ on you عَلَيْكَ sin جُنَاحَ it is no لَا have set aside

and not (their eyes) **أَعْيُنُهُنَّ** may be cooled **تَقَرَّرَ** that **أَنْ** better
يَحْزَنَ they grieve **وَيَرْضَيْنَ** and may be pleased **بِمَا** with what **مَالَتْهُنَّ**
 knows **يَعْلَمُ** and Allah **وَاللَّهُ** all of them **كُلُّهُنَّ** you give them
 Allah **وَاللَّهُ** and is Ever **وَكَانَ** your hearts **فِي قُلُوبِكُمْ** in what is
 lawful **يَحِلُّ** it is not **لَا** Most Forbearing **كَامِلًا** All-Knowing
 to **أَنْ** and nor **وَلَا** after this **مِنْ بَعْدُ** (to marry) women **النِّسَاءَ** for you
 even though **وَلَوْ** other wives **أَنْفَعَ** for them **يَنْتَظِرْنَ** change **بَدَلَ**
 those whom **مَا** except **إِلَّا** their beauty **حُسْنُهُنَّ** attracts you **أَعْجَبَكَ**
مَلَكَتْ possess **يَمِينُكَ** your right hand **وَكَانَ** and is Ever Allah **وَاللَّهُ** **عَلَى**
 over **كُلِّ شَيْءٍ** things **رَاقِبًا** a watcher

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ أَنْ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

يَا أَيُّهَا O **الَّذِينَ آمَنُوا** you who **لَا** believe **تَدْخُلُوا** enter **بُيُوتَ** the
 permission **يُؤْذَنَ** when **أَنْ** except **إِلَّا** of the Prophet **النَّبِيِّ** houses
نَبْظِيرٍ (and then) not **غَيْرَ** a meal **طَعَامٍ** for **إِلَى** to you **لَكُمْ** is given
 you are **دُعِيتُمْ** when **إِنَّا** but **وَلَكِنْ** for its preparation **إِنَّهُ** to wait
 you have taken **طَعِمْتُمْ** and when **فَإِذَا** (then) enter **تَدْخُلُوا** invited
مُسْتَقْسِمِينَ and not (without) **وَلَا** (then) disperse **فَانتَشِرُوا** your meal

such (behaviour) **ذَلِكَ** verily **إِنَّ** for a talk **لِحَدِيثٍ** sitting (to enjoy) **كَانَ** (is) **يُؤْذِي** the Prophet **النَّبِيَّ** annoying **فَيَسْتَعِجِلْ** and he is shy of (asking) you **مِنْكُمْ** of (asking) you **وَاللَّهُ** but Allah **لَا** not **يَسْتَعِجِلْ** is shy of **مِنْ** you ask them (his wives) **وَلَا تَسْأَلُوهُنَّ** and when **وَلَا** the truth **الْحَقُّ** you ask them (his wives) **فَسْأَلُوهُنَّ** for anything **مِنْ** (then) ask them **وَلَا** from behind a **جَانِبٍ** screen **ذَلِكَ** that **أَطْهَرُ** (is) purer **لِقُلُوبِكُمْ** for your hearts **وَقُلُوبِهِنَّ** and their hearts **وَمَا** and not **كَانَ** it is **لَكُمْ** for you (proper) **أَنْ** to **تُؤْذُوا** annoy **رَسُولَ** Allah Messenger (of) Allah **وَلَا** nor **أَنْ** after him **تَنْكِحُوا** you should marry **أَزْوَاجَهُ** his wives **مِنْ بَعْدِهِ** after him **إِنَّ** verily **ذَلِكَ** that **كَانَ** shall be **عِنْدَ** with Allah **عَظِيمًا** an enormity

53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

إِنْ تَبْدُوا شَيْئًا أَوْ تُخْفُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٣﴾ لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَاءْتُمْ وَلَا أَبْنَاءَكُمْ وَلَا إِخْوَانَكُمْ وَلَا أَسْوَءَ أَخَوَاتِكُمْ وَلَا نِسَاءَكُمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَقْبِقِينَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٤﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٦﴾

whether **تَبْدُوا** you reveal **شَيْئًا** anything **أَوْ** or **تُخْفُوا** conceal it **فَإِنَّ** verily **اللَّهُ** Allah **كَانَ** is **بِكُلِّ** of every **شَيْءٍ** thing **عَلِيمًا** All-Knower **لَا** (it is) no **جُنَاحَ** sin **عَلَيْكُمْ** on them **فِي** in **مَا بَاءْتُمْ** their fathers **وَلَا** nor **أَبْنَاءَكُمْ** their sons **وَلَا** nor **إِخْوَانَكُمْ** their brothers **وَلَا** nor **أَسْوَءَ أَخَوَاتِكُمْ** the sons **وَلَا** (of) their brothers **وَلَا** nor **نِسَاءَكُمْ** their women **وَلَا** nor **مَا**

what مَلَكَت possessed أَيْمَنُهُنَّ their right hands وَأَتَّقِينَ and fear الله Allah إِنْ verily الله Allah كَذَبَ is عَلَى over كُلِّ thing شَهِيدًا a witness إِنَّ الله Allah وَبَلَغَكُمْ and His angels يَصَلُّونَ you the Prophet صَلَّى on the Prophet صَلَّى on him صَلُّوا believe صَلُّوا send your blessings عَلَيْهِ on him وَسَلِّمُوا and greet (him) with greetings إِنَّ الله Allah verily الَّذِينَ those who has cursed لَعَنَهُم and His Messenger رَسُولَهُ Allah annoy يَذُودُونَ them في Allah الله in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter وَأَعَدَّ and has prepared لَهُمْ for them عَذَابًا torment مُهِينًا humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. 56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). 57. Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُذُودُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بغير مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٥﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَذَى أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٦﴾ لَئِنْ لَّمْ يَنْهَ الْمُتَنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٥٧﴾ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أُحِذُوا وَقِيلُوا تُخْجَلُونَ ﴿٥٨﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٥٩﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَمَّا السَّاعَةُ تَكُونُ قَرِيبًا ﴿٦٠﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦١﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلَايًا وَلَا نَصِيرًا ﴿٦٢﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٣﴾

the believing **وَالَّذِينَ** annoy (harm) **يُؤْذِرُونَ** and those who **وَالَّذِينَ**
 what **مَا** without **بِغَيْرِ** and the believing women **وَالْمُؤْمِنَاتِ** (men)
 the **بِهِنَّ** they bear **أَحْتَمَلُوا** then indeed **فَقَدْ** they committed **اُكْتَسَبُوا**
 Prophet **يَا أَيُّهَا** O **النَّبِيُّ** a plain **نُجَسًا** and sin **وَأِنَّمَا** crime of slander
 and your daughters **وَبَنَاتِكَ** to your wives **لَا تَزَوِّجَنَّ** tell **قُلْ**
 to draw **يُذَيِّرَنَّ** (of) the believers **وَالْمُؤْمِنِينَ** the women (wives)
 (will be) **أَذَقَ** that **ذَلِكَ** their cloaks/veils **بَلَابِيَهُنَّ** (of) **مِنْ** over them
 they **يُؤْذِنَنَّ** so as not **فَلَا** they should be known **يُعْرَفَنَّ** that **أَنْ** better
عَفُورًا Allah **وَأَنَّ** and is **وَكَانَ** will be annoyed (harmed)
 cease **يَنْتَهُ** not **لَنْ** if **لَنْ** Most Merciful **رَحِيمًا** Oft-Forgiving
 their **قُلُوبِهِمْ** in **فِي** and those whose **وَالَّذِينَ** the hypocrites **الْمُتَفَقِّرُونَ**
 and those who spread false **وَالْمُرْجُفُونَ** (is) a disease **مَرَضٌ** hearts
 we shall let you overpower **لَتَغْلِبَنَّكَ** Al-Madinah **الْمَدِينَةِ** in **فِي** news
 they will be able to stay as **يُجَاوِزُونَكَ** not **لَا** then **ثُمَّ** them **بِهِمْ**
 your neighbours **فِيهَا** in it **إِلَّا** but **فَلِيلًا** a little while **مَلُومِينَ**
 they are found **فُتِفُوا** wherever **أَبْنَمَا** accursed (they are)
 with (a terrible) slaughter **تَقْتِيلًا** and killed **وَقُتِلُوا** shall be seized
 (of) **الذَّبِّ** in the case **فِي** (of) Allah **أَنَّ** (that was) the way **سُنَّةَ**
 you **نَحَدَ** and never **وَلَنْ** before **مِنْ قَبْلُ** passed away **خَلَوْا** those who
 a change **تَبْدِيلًا** (of) Allah **أَنَّ** in the Way **يُسَنِّئُ** will find
 only **إِنَّمَا** say **قُلْ** the Hour **السَّاعَةِ** about **عَنِ** people **النَّاسِ** ask you
 and what **وَمَا** Allah **أَنَّ** (is) with **عِنْدَ** the knowledge of it **يَعْلَمُهَا**
 is **يُذَرِّكَ** the Hour **السَّاعَةِ** it may be **لَعَلَّ** will make you know
 the **كَافِرِينَ** has cursed **لَعَنَ** Allah **أَنَّ** verily **إِنَّ** near **قَرِيبًا**
 a flaming **سُعِيرًا** for them **لَهُمْ** and has prepared **وَأَعَدَّ** disbelievers
 neither **لَا** forever **أَبَدًا** therein **فِيهَا** they will abide **خَالِدِينَ** Fire
يَجِدُونَ they will find **وَلَيْتَا** a protector **وَلَا** nor **نَصِيرًا** a helper **يَوْمَ**
 their faces **وُجُوهُهُمْ** will be turned over **تُفْلَبُ** on the Day (when)
 O would that we had **يَكُنْتَا** they will say **يَقُولُونَ** the Fire **النَّارِ** in
 the Messenger **الرَّسُولَ** and obeyed **وَأَطَعَا** Allah **أَنَّ** obeyed **أَطَعْنَا**

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!" 64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۖ رَبَّنَا ءَاتِنِهِمْ مِنْ الْعَذَابِ وَالْعَنَتِهِمْ لَعْنًا كَبِيرًا ﴿٦٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا كَالَّذِينَ ءَاذَنَّا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا verily we and they will say رَبَّنَا Our Lord and they mislead us فَأَضَلُّونَا and our great ones وَكِبَرَاءَنَا our chiefs سَادَتَنَا and give them ءَاتِنِهِمْ Our Lord! رَبَّنَا the (right) way السَّبِيلَ ﴿٦٤﴾ and curse them وَالْعَنَتِهِمْ torment (of) الْعَذَابِ double ضِعْفَيْنِ believe ءَامَنُوا who الَّذِينَ O you يٰٓأَيُّهَا a mighty كَبِيرًا ﴿٦٥﴾ with a curse لَا تَتَّخِذُوا be كَالَّذِينَ like those who ءَاذَنَّا مُوسَىٰ annoyed Moses فَبَرَأَهُ but cleared him اللَّهُ وَمِمَّا قَالُوا of that which they alleged وَكَانَ they alleged وَجِيهًا honourable ﴿٦٥﴾ Allah with (to) عِنْدَ and was he and speak وَقُولُوا Allah ءَامَنُوا believe اتَّقُوا fear اللَّهُ and speak قَوْلًا a word سَدِيدًا ﴿٦٦﴾ forth to

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

يُصْلِحْ your deeds أَعْمَالَكُمْ for you لَكُمْ He make sound and وَيَغْفِرْ you forgive لَكُمْ you ذُنُوبَكُمْ your sins وَمَنْ who يُطِيعِ obeys اللَّهَ Allah وَرَسُولَهُ His Messenger فَقَدْ has indeed فَازَ won فَوْزًا a victory عَظِيمًا ﴿٧١﴾ إِنَّا We did offer عَرَضْنَا truly a great الْأَمَانَةَ the trust عَلَى to السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَالْجِبَالِ and the mountains فَأَبَيْنَ but they declined أَنْ to يَحْمِلْنَهَا bear it وَأَشْفَقْنَ and were afraid مِنْهَا of it وَحَمَلَهَا bore it الْإِنْسَانُ man إِنَّهُ verily he كَانَ was ظَلُومًا unjust (to himself) جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ Allah to punish the hypocrites الْمُنَافِقِينَ the hypocrites (men) and the hypocrites (women) وَالْمُشْرِكِينَ and those men who associate partners with Allah and those women who associate partners with Allah وَالْمُشْرِكَاتِ Allah and will pardon وَيَتُوبَ اللَّهُ and is غَفُورًا the believing men الْمُؤْمِنِينَ on Allah وَالْمُؤْمِنَاتِ and the believing women and is غَفُورًا Allah

Most Merciful رَحِيمًا ﴿٧٣﴾ Oft-Forgiving

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَلَىٰ الْغَيْبِ لَا يُعْرَبُ عَنْهُ مُثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

الْحَمْدُ لِلَّهِ who (are) to Allah ﷻ all the praise and thanks and Him (belongs) in all that the heavens (is) in all that (and) His (is) in all that (and) He is the Hereafter in praises and thanks that He knows All-Aware ﴿١﴾ (is) the All-Wise which goes into the earth وَمَا and that which comes out of it وَمَا and that which comes down to it وَمَا goes up from the heaven وَمَا and that which goes up from the (is) the Most Merciful and He وَمَا Oft-Forgiving and said الَّذِينَ and those who كَفَرُوا disbelieve by رَبِّي yes بَلَى say قُل the Hour السَّاعَةُ come to us will not My Lord لَتَأْتِيَنَّكُمْ it will surely come to you عَلَى All-Knower from His escapes يُعْرَبُ not even لَا (of) Unseen الْغَيْبِ knowledge the weight ذَرَّةٍ in (of) an atom السَّمَوَاتِ in nor the earth الْأَرْضِ in nor heavens وَلَا that وَلَا أَكْبَرُ greater إِلَّا (it is) but in فِي كِتَابٍ a clear ﴿٣﴾ a book

Sûrat Saba'

(Sheba) XXXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿٢﴾ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٣﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكُمُ إِذَا مَرَّقْتُمْ كُلَّ مَرْقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٤﴾

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا those who believe (there is) مَغْفِرَةٌ forgiveness and do الصَّالِحَاتِ good deeds أُولَٰئِكَ those (are) لَهُمْ those (are) وَرِزْقٌ a provision كَرِيمٌ generous ﴿١﴾ Our against strive سَعَوْا but those who generous وَالَّذِينَ against strive سَعَوْا but those who generous for whom (there is) لَهُمْ those أُولَٰئِكَ to frustrate them مُعْجِزِينَ Signs عَذَابٌ a torment مِّن (of) رَّجْزٍ painful punishment أَلِيمٌ painful وَيَرَى knowledge the الَّذِينَ and see أُوتُوا those who الْعِلْمَ have been given knowledge الَّذِي that what أُنْزِلَ is revealed إِلَيْكَ to you from رَّبِّكَ your Lord هُوَ the truth (is) وَيَهْدِي (is) the truth وَرِزْقٌ and it guides إِلَى to صِرَاطٍ Lord Owner of all الْحَمِيدِ (of) the Exalted in Might الْعَزِيزِ the Path shall كَفَرُوا those who and say وَقَالَ praise who will tell you نَدُلُّكَ a man رَجُلٍ to we direct you عَلَىٰ you have been scattered مَرَّقَتُمْ when (that) إِذَا fully كُلُّ you have been scattered مُرَّقَتُمْ when (that) إِنَّكُمْ scattered (will be) indeed in لَفِي then, verily you إِنَّكُمْ scattered (will be) indeed in لَفِي then, verily you new creation جَدِيدٍ ﴿٤﴾

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَا يَرَوْنَ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُغَسِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَنْجِيَالُ أَوَىٰ مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْخَدِيدُ ﴿١٠﴾ أَنْ أَعْمَلَ سَنِيعَتٍ وَقَدَّرَ فِي السَّرِّ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is or a lie كَذِبًا Allah against عَلَى has he made أَفَتَرَى there in him جِنَّةٌ a madness بَلِ no but الَّذِينَ those who لَا يُؤْمِنُونَ disbelieve بِالْآخِرَةِ in the Hereafter فِي (are) in the torment وَالضَّلَالِ what (to) إِلَى they see أَفَلَا do not far الْبَعِيدِ and error (is) behind them خَلْفَهُمْ and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ We will of السَّمَاءِ the heaven وَالْأَرْضِ and earth إِنْ if نَشَأْ We shall sink غَسِّفْ with them الْأَرْضِ the earth أَوْ or نُسْقِطُ upon them كِسْفًا a piece of السَّمَاءِ of the heaven لَآيَةٌ this in ذَلِكَ (is) a sign لِكُلِّ (is) a sign عَبْدٍ slave مُنِيبٍ who turns to Allah ﴿٩﴾ and indeed وَلَقَدْ and آتَيْنَا on David دَاوُدَ have bestowed مِنَّا from Us فَضْلًا grace يَنْجِيَالُ with him مَعَهُ glorify (Allah) أَوَىٰ (saying) O you mountains the iron الْخَدِيدُ for him ﴿١٠﴾ and We made soft وَأَنَّا and the birds perfect coats of mail armour سَنِيعَتٍ you make أَنْ that أَعْمَلَ that وَقَدَّرَ (the rings) well and balance فِي of السَّرِّ chain armour وَاعْمَلُوا of what truly I إِنِّي righteousness and work you (men) تَعْمَلُونَ you do بَصِيرٌ ﴿١١﴾ All-Seer (am)

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا فَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَمْ بَلَدَةٍ طَيِّبَةٍ وَرَبُّ غَفُورٌ ﴿١٥﴾

فَلَمَّا death الْمَوْتَ for him عَلَيْهِ We decreed فَضَيْنَا then when
 دَلَّهُمْ nothing عَلَى informed them (jinns) of مَوْتِهِ إِلَّا his death
 دَابَّةُ except الْأَرْضِ a little creature تَأْكُلُ (of) the earth
 مِنسَأَتَهُ gnawing away فَلَمَّا his stick (cane) خَرَّ so when
 تَبَيَّنَ clearly الْجِنُّ saw the jinns clearly
 لَبِثُوا known the Unseen the known
 فِي in الْعَذَابِ the torment الْمُهِينِ ﴿١٤﴾ humiliating لَقَدْ indeed
 كَانَ was لِسَبَإٍ for Saba' in مَسْكِنِهِمْ their dwelling place
 آيَةٌ a sign جَنَّتَانِ two gardens عَنْ on يَمِينٍ the right hand وَشِمَالٍ the left
 كُلُوا eat of رِزْقِ the provision رَبِّكُمْ your Lord (of) وَاشْكُرُوا and
 لَمْ be grateful to Him بَلَدَةٍ fair طَيِّبَةٍ fair وَرَبُّ and a Lord
 غَفُورٌ ﴿١٥﴾ Oft-Forgiving

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكُفُورُ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِبَالٍ وَأَبَا مَاءٍ آمِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا
 and We converted for them وَبَدَّلْنَاهُمْ (of) Arim الْمَرِمَ a flood سَيْلٌ
 which produce ذَرَّاقَ into gardens جَنَّاتٍ their two gardens
 and some وَشَجَرٍ وَبَشَ and shrubs وَأَقْلَى bitter bad فَوَيْلٌ fruits
 We requited them جَزَيْنَاهُمْ this (is) ذَلِكَ few قَلِيلٌ lote-trees
 We requited them وَجَزَيْنَاهُمْ and do? وَهَلْ they were ungrateful كَفَرُوا because of
 those who are ungrateful الْكَافِرُونَ except إِلَّا requit (in such a way)
 and وَبَيْنَ between them يَبَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)
 We had blessed بَرَكْنَا which أَلْقَى the towns الْقُرَى between
 and We made stages وَقَدَرْنَا to be seen ظَهَرَةً towns قُرَى (in them)
 in them لَيْسَ travel سِيرُوا (of) journey السَّيْرِ between them فِيهَا
 safely وَأَمِينٌ and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
 17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).
 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ۝ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يَأْخُذُ بِالْآخِرَةِ وَمَن هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيفٌ ۝

فَقَالُوا رَبَّنَا بَعِدْ Our Lord رَبَّنَا but they said فَقَالُوا
 and they wronged وَظَلَمُوا our journey أَسْفَارِنَا between
 as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَاهُمْ themselves
 verily لَمَّا scattering مُمَرِّقٍ a total كُلِّ and We scattered them وَمَزَقْنَاهُمْ
 in فِي ذَلِكَ this لَآيَاتٍ (are) indeed signs لِّكُلِّ for every صَبَّارٍ
 did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ steadfast
 and فَاتَّبَعُوهُ his thought ظَنَّهُ Iblis إِبْلِيسُ about them عَلَيْهِمْ prove true

﴿١٩﴾ of the مُؤْمِنِينَ a group except إِلَّا they followed him all over them عَلَيْهِمْ for him لَمْ there was كَانَ and not وَمَا believers يَنْ سُلْطَانِي authority إِلَّا except لِنَعْلَمَ that We might test مَنْ from him مِمَّنْ in the Hereafter بِالْآخِرَةِ believes him who مِنْهَا about it فِي (is) in شَكٍّ doubt وَرَبُّكَ and your Lord عَلَى every شَيْءٍ thing حَافِظٌ ﴿٢٠﴾ (is) Watchful over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblis* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلْ ادْعُوا الَّذِينَ رَزَقْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَكُمْ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٠﴾ وَلَا نَنْفَعُ الشَّفَعَةَ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ أَذِنَ لَكُمْ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢١﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٣﴾

قُلْ say ادْعُوا call upon الَّذِينَ those whom رَزَقْتُمْ you assert مِنْ دُونِ besides اللَّهِ Allah لَا not يَمْلِكُونَ they possess مِثْقَالَ the weight ذَرَّةٍ of an atom (small ant) فِي in السَّمَوَاتِ the heavens وَلَا nor فِي on the earth وَمَا nor لَهُمْ have they فِيهَا in either مِنْ any شِرْكٍ share وَمَا nor لَمْ is there for Him مِنْهُمْ from among them مِنْ any ظَهِيرٍ ﴿٢٠﴾ supporter وَلَا and not نَنْفَعُ profits الشَّفَعَةَ intercession عِنْدَهُ with Him إِلَّا except لِمَنْ for him whom أَذِنَ He permits لَمْ (to him) حَتَّىٰ until إِذَا when فُزِّعَ fear is vanished عَنْ قُلُوبِهِمْ their hearts قَالُوا what (is it) مَاذَا they (angels) say رَبُّكُمْ your Lord قَالُوا they say الْحَقُّ the truth وَهُوَ and He الْعَلِيُّ (is)

the Most High **الْكَبِيرُ** the Most Great **الْعَظِيمُ** **قُلْ** say **مَنْ** who **يَرْزُقُكُمْ**
 gives you provision **مِنْ** from **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and
 the earth **قُلْ** the earth **اللَّهُ** Allah **وَلَا** and verily We **أَوْ** or **إِنَّا** you
 (are) on **هَدًى** the guidance **أَوْ** or **فِي** in **ضَلَالٍ** error **مُبِينٍ**
 a plain **قُلْ** say **لَا** not **تُسْأَلُونَ** you will be asked **عَمَّا** about **أَبْرَمْنَا**
 our sins **وَلَا** nor **نُسْأَلُ** we will be asked **عَمَّا** of what **تَعْمَلُونَ** you
 do

22. Say (O Muhammad ﷺ to polytheists, pagans): “Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. **23.** Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.” **24.** Say (O Muhammad ﷺ to polytheists, pagans): “Who gives you provision from the heavens and the earth?” Say: “Allāh. And verily, (either) we or you are rightly guided or in plain error.” **25.** Say (O Muhammad ﷺ to polytheists, pagans): “You will not be asked about our sins, nor shall we be asked of what you do.”

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٦﴾ قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿١٩﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِزُونَ عَنْهُ سَاعَةً وَلَا تَسْقُطُونَ ﴿٢٠﴾

قُلْ our Lord رَبَّنَا us all together يَجْمَعُ will assemble then يَقْتَضِ He will judge بَيْنَنَا between us بِالْحَقِّ with truth وَهُوَ All-Knowing الْفَاسِحُ (is) the Most Trustworthy Judge He you have joined الَّذِينَ those whom أَرْوِي show me قُلْ say أَرُونِي show me with Him شُرَكَاءُ as partners كَلَّا nay بَلْ but هُوَ He (is) Allah الْعَزِيزُ the All-Mighty الْحَكِيمُ the All-Wise وَمَا the and not أَرْسَلْنَاكَ إِلَّا We have sent you except كَافَّةً all inclusive لِلنَّاسِ for mankind وَلَكِنَّ and a warner وَكَذِبًا as a giver of glad tiding

أَكْثَرَ but most النَّاسِ (of) people لَا not يَعْلَمُونَ ﴿٢٨﴾ know وَيَقُولُونَ and they say مَتَى when هَذَا (is) this الْوَعْدُ promise إِنْ if كُنْتُمْ appointment you are صَادِقِينَ ﴿٢٩﴾ قُل truthful لَكُمْ say لَكُمْ to you مِمَّاذٌ which you cannot put back لَا تَسْتَجِرُونَ ﴿٣٠﴾ (is for) a day يَوْمَ it) سَاعَةً وَلَا for an hour نَسْتَقْدِمُونَ ﴿٣١﴾ put forward

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (Tafsir Ibn Kathir) 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ نَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعِفُوا أَتَخْشَوْنَ كَذِبَكَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ

مُتَجَرِّمِينَ ﴿٣٢﴾

وَقَالَ الَّذِينَ كَفَرُوا those who كَفَرُوا not لَنْ disbelieve نُؤْمِنُ we believe بِهَذَا in this الْقُرْآنِ nor وَلَا in that which بِالَّذِي when يَدَيْهِ (was) before it وَلَوْ but if نَرَىٰ you could see إِذِ the wrong doers الظَّالِمُونَ will be made to stand مَوْقُوفُونَ عِنْدَ رَبِّهِمْ before their Lord يَرْجِعُ how they will refer بَعْضُهُمْ some of them إِلَىٰ to others بَعْضٍ the word يَقُولُ will say الَّذِينَ اسْتَضْعِفُوا those who اسْتَضْعِفُوا were deemed weak لِلَّذِينَ to those who اسْتَكْبَرُوا we should لَكُنَّا for you أَنْتُمْ had it not been لَوْلَا were arrogant those الَّذِينَ will say قَالِ believers مُؤْمِنِينَ ﴿٣١﴾ certainly have been were اسْتَكْبَرُوا who اسْتَضْعِفُوا to those who اسْتَضْعِفُوا were deemed weak كَذِبَكَ from keep you back أَتَخْشَوْنَ did we

guidance بعد after إذ when جاءكم it had come to you بَلْ nay
 criminals (sinners) مجرمين ﴿٣١﴾ but you were كُنتُمْ

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْبَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا
 وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣١﴾
 وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٢﴾

وَقَالَ الَّذِينَ اسْتَضَعُّوا those who الَّذِينَ and will say قَالَ
 (it was مَكْرُ nay, but بَلْ were arrogant اسْتَكْبَرُوا to those who لِلَّذِينَ
 you تَأْمُرُونَنَا when إِذْ and day وَالنَّهَارِ by night الْبَلِّ your) plotting
 and set up وَجَعَلَ in Allâh بِاللَّهِ disbelieve نَكْفُرَ to أَنْ ordered us
 the النَّدَامَةَ and they will conceal وَأَسْرُوا rivals أَندَادًا to Him لَهُ
 and We وَجَعَلْنَا the torment الْعَذَابَ they see رَأَوْا when لَمَّا regret
 (of) الَّذِينَ the necks أَعْنَاقِ round فِي iron collars الْأَغْلَالُ shall put
 كَفَرُوا those who هَلْ disbelieved يُجْزَوْنَ they rewarded إِلَّا
 أَرْسَلْنَا and 'not وَمَا do كَانُوا they used to يَعْمَلُونَ ﴿٣١﴾ except مَا
 but We did send فِي to قَرْيَةٍ a township مِّنْ نَّذِيرٍ any نَّذِيرٍ
 قَالَ مُتْرَفُوهَا its wealthy persons إِنَّا verily we بِمَا in (the
 أَرْسِلْتُمْ Message) which كَافِرُونَ ﴿٣٢﴾ with (it) بِهِ
 believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَا إِلَهَ إِلَّا أَنَا كُنْتُمْ تَعْبُدُونَ ﴿١٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِئْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿١١﴾ قَالِئَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٢﴾ وَإِذَا نُنَادِي عَلَيْهِمْ أَأَنْتُمْ أَنْتُمْ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِنْكَارٌ مِمَّا عَفَا اللَّهُ وَتَقَالُ لِلَّذِينَ كَفَرُوا لَعْنُ اللَّهِ عَلَيْهِمْ وَلَعْنُ الْعَالَمِينَ ﴿١٣﴾

He will gather them **يَجْمَعُهُم** and (remember) the day (when) **وَيَوْمَ** **جَمِيعًا** all together **ثُمَّ** then **يَقُولُ** will say **لِلْمَلَائِكَةِ** to the angels **أَهْوَلًا** worship **يَعْبُدُونَ** used to **كَانُوا** you **إِنَّا كُنَّا** was it these people (are) our **وَلِشَاءِ** You **أَنْتَ** glorified are You **سُبْحَانَكَ** they will say they used to **كَانُوا** nay, but **بَلْ** (of) them **دُونِهِمْ** instead **لَرَبِّ** Lord in them **يَعْبُدُونَ** worship **الْجِنَّ** the jinn **أَكْثَرُهُمْ** most of them **يَمُ** has power **بِإِصْرِكَ** not **لَا** so Today **فَالْيَوْمَ** (were) believers **مُؤْمِنُونَ** **بَعْضُكُمْ** some of you **لِيَضُرَّ** over others **نَفْعًا** profit **وَلَا** nor **ضَرًّا** harm **فَعَلُوا** did wrong **لِلَّذِينَ** to those who **وَلَا** and We shall say **يَقُولُ** taste (you) **حَذَابِ** the torment **النَّارِ** the Fire **الَّتِي** (of) the **كُنْتُمْ** which **وَلَمَّا** deny **تَكْفُرُونَ** (it) **يَا** you used to not **مَا** they say **قَالُوا** Clear **يَنْتَدِرُ** Our Verses **إِنَّمَا** to them **عَلَيْهِمْ** **هَذَا** this (is) **إِلَّا** but **رَجُلٌ** a man **يُرِيدُ** who wishes **أَنْ** to **يَصُدَّكُمْ** worship **يَعْبُدُ** used to **كَانَ** from that which **عَمَّا** hinder you but **إِلَّا** this (is) **هَذَا** nothing **مَا** and they say **وَقَالُوا** your fathers **إِنَّا** a lie **مُفْعَلٌ** invented **وَقَالَ** and say **الَّذِينَ** those who **كَفَرُوا** it has come to **جَاءَهُمْ** when **لَنَا** in the truth **لِلْحَقِّ** disbelieve evident **مُتَبِينٌ** magic **بُتْ** but **إِلَّا** this (is) **هَذَا** nothing **إِنْ** them

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَا ءَاتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١١﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا
مِعْشَارَ مَا ءَاتَيْنَهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٢﴾ قُلْ إِنَّمَا أَعْطِيَكُمْ بِوَجْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتَى
وَفَرَدَى ثَرًا تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٣﴾ قُلْ مَا سَأَلْتُكُمْ
مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٤﴾ قُلْ إِنْ رَبِّي بِقَدْرِ الْحَقِّ عَلِيمٌ الْغُيُوبِ ﴿١٥﴾

Scriptures وَمَا ءَاتَيْنَهُمْ (of) كُتُبٍ We had given them and not وَمَا to يَدْرُسُونَهَا We sent أَرْسَلْنَا nor وَمَا which they could study إِلَيْهِمْ We sent
and denied وَكَذَّبَ any نَذِيرٍ before you قَبْلَكَ them have بَلَّغُوا and not وَمَا (were) before them الَّذِينَ those who
We had granted to ءَاتَيْنَهُمْ (of) what مَا one tenth وَمِعْشَارَ received then how فَكَيْفَ My Messengers رُسُلِي yet they denied فَكَذَّبُوا those
only إِنَّمَا say قُلْ My denial (punishment) نَكِيرِ ﴿١٢﴾ was كَانَ you stand أَعْطِيَكُمْ that أَنْ to one (thing) بِوَجْدَةٍ I exhort you
then ثَرًا and singly وَفَرَدَى in pairs مَتَى for Allah's sake لِلَّهِ up in your companion صَاحِبِكُمْ (there is) not مَا reflect تَتَفَكَّرُوا
any جِنَّةٍ madness إِنْ only هُوَ he (is) إِلَّا but نَذِيرٌ a warner لَكُمْ a warner بَيْنَ يَدَيْ before عَذَابٍ a torment شَدِيدٍ severe قُلْ say مَا
of أَجْرٍ I might have asked of you سَأَلْتُكُمْ whatever my wage أَجْرِيَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

إِلَّا عَلَىٰ on Allah ﷻ and He ﷻ over كُلِّ every thing شَيْءٍ (is) Witness (٥٧) قُلْ say إِنَّ verily رَبِّي My lord يَقْدِرُ sends down بِالْحَقِّ the truth عَلَّمَ the All-Knower الْغَيْبِ (of) Unseen

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٥٨) قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ (٥٩) وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ (٦٠) وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَازُشُ مِنْ مَّكَانٍ بَعِيدٍ (٦١) وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ (٦٢) وَجَلَّ لِلَّهِ أَشْيَاءُهُمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي سَلَكٍ مُرِيدٍ (٦٣)

قُلْ say جَاءَ the truth/reward الْحَقُّ and neither وَمَا يُبْدِئُ (anything) الْبَاطِلُ can create (anything) وَمَا يُعِيدُ nor (٥٨) قُلْ resurrect (٥٩) قُلْ say if ضَلَلْتُ I go astray فَإِنَّمَا I shall stray أَضِلُّ verily only عَلَى (it is) for نَفْسِي myself (on) to (٥٩) رَبِّي my Lord إِنَّهُ truly He سَمِيعٌ (is) what يُوحِي reveals إِلَيَّ to me رَبِّي (٥٩) All-Hearer قَرِيبٌ (٥٩) وَلَوْ and if تَرَىٰ you could see إِذْ when فَرَغُوا they will be terrified فَلَا so no قُوَّةَ escape وَأُخِذُوا (٥٩) وَقَالُوا near (٥٩) a place مَّكَانٍ from (٥٩) and they will be seized (٥٩) وَأَنَّىٰ in it بِهِ we do believe وَمَا (٥٩) and how could (٥٩) لَهُمُ they التَّنَازُشُ receive مِنْ (٥٩) a place مَّكَانٍ from (٥٩) وَقَدْ far off (٥٩)

كَفَرُوا indeed they disbelieve يَدُ in it مِنْ قَبْلُ before وَيَقْدِرُونَ from مَكَانٍ about the Unseen بِالْغَيْبِ and they (used to) guess between بَيْنَهُمْ and a barrier will be set وَجِلٌ far ۞ a place as وَبَيْنَ them مَا and between بَشْتَهُونَ that which كَمَا they desire قُوعِلَ was done بِأَشْيَاعِهِمْ with the people of their kind مِنْ قَبْلُ before لِيُثْبِتُ verily they كَانُوا have been فِي in شَكٍّ doubt مُرِيبٌ ۞ suspicious

49. Say (O Muhammad ﷺ): “*Al-Haqq* (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything).” 50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): “We do believe (now);” but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur’ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَسْتُ لِلَّهِ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَاعِلُ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ مِّثْقَالٍ وَتِلْكَ أَرْبَعُ زَبَابٍ فِي الْخَلْقِ مَا يَشَاءُ إِنْ أَرَادَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞ بَنَىٰهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تُؤَفَّكَونَ ۞

لَسْتُ لِلَّهِ فَاطِرُ السَّمَوَاتِ (is) due to Allah فَاطِرُ the Originator جَاعِلُ the (of) the heavens وَالْأَرْضِ Who made الْمَلَائِكَةِ

or two wings أُنْزِلَ with messengers أُولَئِكَ angels
 what creation مَا in He increases يَزِيدُ or four وَثَلَاثَ three
 thing every كُلِّ over عَلَى Allah اللَّهُ verily إِنَّ He wills يَشَاءُ
 Allah اللَّهُ may grant يَفْتَحُ whatever مَا (is) Omnipotent ٱلْقَدِيرُ
 can withhold مُمْسِكٌ none فَلَا Mercy رَحْمَةً of مِنْ to mankind
 can withhold مُمْسِكٌ none فَلَا He may withhold and whatever وَمَا it
 (is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ thereafter مِنْ بَعْدِهِ it grant
 remember أذكُرُوا mankind النَّاسُ O يَا أَيُّهَا (is) the All-Wise ٱلْحَكِيمُ
 any مِنْ is there هَلْ upon you عَلَيْكُمْ (of) Allah اللَّهُ the Grace نِعْمَتِ
 Who provides for you يَرْزُقُكُمْ Allah اللَّهُ other than خَيْرَ creator خَلْقِ
 مِنْ (there is) no لَا and the earth ٱلْأَرْضُ the sky ٱلسَّمَاءُ from
 are you deceived تَوَفَّكُمُ how then فَأَنَّى He هُوَ but إِلَّا god

Sûrat Fâtir or Al-Malâ'ikah
(The Originator of Creation, or
The Angels) XXXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَإِنْ يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَلِلَّهِ تَرْجِعُ الْأُمُورُ ۝ يٰٓأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيٰوةُ
 الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ۝ إِنَّ الشَّيْطَانَ لَكُفْرٌ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ
 السَّعِيرِ ۝ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

وَلَوْ يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ and if they deny you كَذَّبَتْ so surely
 رُسُلٌ Messengers مِنْ قَبْلِكَ before you وَلِلَّهِ Allah اللَّهُ and to تَرْجِعُ

return ﴿١﴾ all matters يَا أَيُّهَا mankind إِنَّ verily وَعَدَ
 the promise اللَّهُ (of) Allah حَقَّ (is) true فَلَا so not تَعْرِكُكُمْ
 deceive you الْغَيْبُ life الدُّنْيَا the worldly وَلَا and not يَغُرُّكُمْ
 deceive you بِاللَّهِ about Allah الْغُرُورُ Great Deceiver إِنَّ surely
 Satan لَكَ to you عَدُوٌّ (is) an enemy فَاتَّخِذْهُ so take him
 as an enemy إِنَّمَا only بَدْعُوا he invites حِزْبَهُ his party (followers)
 that they may become of مَنْ أَصْحَابِ the dwellers السَّعِيرِ ﴿٢﴾ (of)
 the blazing Fire الَّذِينَ كَفَرُوا disbelieve لَهُمْ for them عَذَابٌ
 a torment (will be) شَدِيدٌ a severe وَالَّذِينَ ءَامَنُوا and those who
 believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds لَهُمْ for them مَغْفِرَةٌ
 Forgiveness (will be) وَكَثِيرٌ and a reward كَبِيرٌ ﴿٣﴾ great

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٤﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبْرِحُ صَحَابًا فَسَقَنَهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٥﴾

أَفَمَنْ زُيِّنَ made fair seeming لَهُ to him سُوءُ the evil عَلَيْهِ
 so verily فَإِنَّ as good حَسَنًا so that he sees it فَرَآهُ (of) his deeds
 Allah يُضِلُّ sends astray مَنْ whom يَشَاءُ He wills وَيَهْدِي and
 guides مَنْ whom يَشَاءُ He wills فَلَا so do not تَذْهَبْ نَفْسُكَ
 yourself عَلَيْهِمْ for them حَسْرَتٍ in sorrow إِنَّ truly اللَّهُ Allah عَلِيمٌ
 and (it is) وَكَثِيرٌ they do بَصِيرٌ ﴿٤﴾ of what بِمَا (is) the All-Knower
 so that they raise فُتُبْرِحُ the winds أَرْسَلَ sends اللَّهُ Who

up سحابًا the clouds فَتَنْفِثُ and We drive them to بَلَدٍ a land مَيِّتٍ dead فَاُحْيِيهَا and revive مَوْتَهَا after the earth أَلْأَرْضُ therewith and its death كَذَلِكَ as such الشُّعُورُ (will be) the Resurrection

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُورُثُهُ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ شَيْءٍ وَلَا يَنْقُصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

من whosoever كَانَ (was) يُرِيدُ the honour الْعِزَّةَ then to فَلِلَّهِ Allah (belongs) الْعِزَّةُ all جَمِيعًا to Him يَصْعَدُ ascend الْكَلِمُ the words الطَّيِّبُ goodly وَالْعَمَلُ and the deeds الصَّالِحُ righteous يَرْفَعُهُ and those who يَمْكُرُونَ plot السَّيِّئَاتِ evils لَهُمْ (of) such عَذَابٌ a torment شَدِيدٌ a severe وَمَكْرُ and the plotting أُولَئِكَ and (it) هُوَ يَبْرُؤُهَا perishes وَاللَّهُ and Allah خَلَقَكُمْ did create you مِنْ تُرَابٍ dust ثُمَّ then مِنْ نُطْفَةٍ from ثُمَّ جَعَلَكُمْ then He أَزْوَاجًا pairs وَمَا تَحْمِلُ any أُنْثَى female وَلَا nor تَضَعُ gives birth إِلَّا بِعِلْمِهِ with His knowledge وَمَا يُعَمِّرُ and not يُعَمِّرُ is granted a long life مِنْ شَيْءٍ any aged man وَلَا يَنْقُصُ nor is cut off مِنْ عُمرِهِ from هُوَ إِلَّا فِي كِتَابٍ (is) in كِتَابٍ (is) easy يَسِيرٌ Allah عَلَيَّ that عَلَيَّ surely ذَلِكَ Book

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَرَى الْفُلْكَ فِيهِ مَوَاسِرَ لِيَبْتَغُوا مِنْ فَضْلِهِ وَلَكُمْ تَشْكُرُونَ ﴿١٢﴾ يُؤَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

وَمَا يَسْتَوِي the two seas الْبَحْرَانِ are alike هَذَا this عَذْبٌ (is) fresh فُرَاتٌ sweet سَائِغٌ pleasant and شَرَابُهُ its drink (water) وَهَذَا and that مِلْحٌ salt أُجَاجٌ and bitter وَمِنْ and from كُلِّ each تَاكُلُونَ you eat لَحْمًا meat طَرِيًّا fresh and get تَسْتَخْرِجُونَ ornaments حِلْيَةً and you see وَرَى you wear الْفُلْكَ the ships فِيهِ the ships مَوَاسِرَ on it and you may seek لِيَبْتَغُوا of مِنْ that you may seek فَضْلِهِ His bounty وَلَكُمْ and that you may give thanks تَشْكُرُونَ ﴿١٢﴾ He merges يُؤَلِّجُ the day النَّهَارَ and He merges يُؤَلِّجُ the day النَّهَارَ into night فِي the day into night اللَّيْلِ the night وَسَخَّرَ the night وَالْقَمَرَ the sun and He has subjected الشَّمْسَ the sun and the moon كُلٌّ each يَجْرِي runs (its course) لِأَجَلٍ for a term مُسَمًّى appointed ذَلِكُمْ such (is) اللَّهُ Allah رَبُّكُمْ your Lord لَهُ for Him الْمُلْكُ the kingdom وَالَّذِينَ (is) تَدْعُونَ and those مَا instead of Him يَمْلِكُونَ not even مِنْ own قِطْمِيرٍ the thin date-stone ﴿١٣﴾

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا بَيْنَكُمْ مِثْلَ خَيْرٍ ﴿١١﴾ يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٣﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٤﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكْنَا بَأْسًا تَرْكًا لِّنَفْسِهِ ۚ وَلِلَّهِ الْمَصِيرُ ﴿١٥﴾

if you invoke them they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your associating with them and none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation and bring about that Allah for Allah (is) hard and not shall bear and not bearer of burden and if another's burden will be heavily laden one to carry it not lifted from it even though anything and only of kin you can warn those who fear their Lord unseen and offer prayer and he who purifies himself then only Allah and to for his ownself (is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring

hear those who are in graves. 23. You (O Muḥammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّتٌ مُّثَوِّدَةٌ ﴿٢٣﴾ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٤﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٥﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُمْ غَفُورٌ شَكُورٌ ﴿٢٦﴾

أَلَمْ تَرَ do not تَرَ you see أَنَّ that اللَّهُ Allah أَنْزَلَ sends down مِنَ the sky السَّمَاءِ ماءً water (rain) فَأَخْرَجْنَا and We produce بِهِ and among وَمِنَ colours أَلْوَانُهَا of various مُخْتَلِفًا fruits ثَمَرَاتٍ therewith الْجِبَالِ جُدَدٌ the mountains بَيَضٌ (are) streaks (paths) وَحُمْرٌ and intense وَعَرَبِيَّتٌ colours أَلْوَانُهَا (of) varying مُخْتَلِفٌ and red مُثَوِّدَةٌ ﴿٢٣﴾ وَمِنَ black وَمِنَ and of النَّاسِ and of الدَّوَابِّ and beasts وَالْأَنْعَامِ and beasts كَذَلِكَ (it is) likewise إِنَّمَا (it is) various مُخْتَلِفٌ أَلْوَانُهُمْ (are) cattle يَخْشَى only اللَّهُ Allah of عِبَادِهِ His slaves الْعُلَمَاءُ those who يَرْجُونَ only اللَّهُ Allah verily إِنَّ have knowledge عَزِيزٌ All-Mighty (is) غَفُورٌ ﴿٢٤﴾ كِتَابَ recite يَتْلُونَ those who الَّذِينَ verily إِنَّ Oft-Forgiving تِجَارَةً they hope for تَبُورَ never ﴿٢٥﴾ لِيُوفِّيَهُمْ أَجُورَهُمْ that He may pay them in full وَيَزِيدَهُم wages وَنُفُوسَهُمْ out of فَضْلِهِ His Grace مِنْ and give them more غَفُورٌ verily, إِنَّهُمْ He Most Ready to شَكُورٌ ﴿٢٦﴾ appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ثُمَّ أَوْرَثْنَا
الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتُونَ اللَّهَ
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٨﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٩﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا and that which إِلَيْكَ We revealed of الْكِتَابِ to you
that which هُوَ the Book it الْحَقُّ confirming لِمَا (is) the truth
of His slaves Allah verily إِنَّ before it بَيْنَ يَدَيْهِ (was)
We then أَوْرَثْنَا All-Seer ثُمَّ (is) indeed All-Aware بَصِيرٌ
لَخَبِيرٌ the Book the الَّذِينَ gave as inheritance
then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of We chose
and of them are some وَمِنْهُمْ their ownelves ظَالِمٌ who wrong
مُقْتَصِدٌ follow a middle course وَمِنْهُمْ and of them are some سَابِقٌ
(of) by leave يُؤْتُونَ in good deeds بِالْخَيْرَاتِ who (are) foremost
ذَلِكَ that هُوَ the الْفَضْلُ is الْكَبِيرُ the great جَنَّتٌ
they they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens
will be adorned فِيهَا therein مِنْ أَسَاوِرَ bracelets of ذَهَبٍ
gold وَلُؤْلُؤًا and pearls وَلِبَاسُهُمْ and their garments حَرِيرٌ
(is) due لِلَّهِ All praise لَتَقْدُونَ and they will say وَقَالُوا (will be) silk
to Allah الَّذِي أَذْهَبَ Who has removed عَنَّا grief لِحَزْنٍ
Most رَبَّنَا verily لَتَقُورُ our Lord شَكُورٌ is indeed Oft-Forgiving
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ ﴿٣٧﴾

الَّذِي أَحَلَّنَا Who has lodged us (in) a home دَارَ الْمُقَامَةِ that will last forever مِنْ فَضْلِهِ His Grace لَا يَمَسُّنَا not touch us فِيهَا therein نُصَبٌ nor toil وَلَا يَمَسُّنَا will touch us فِيهَا therein لُغُوبٌ weariness وَالَّذِينَ كَفَرُوا and those who disbelieve لَهُمْ for them نَارُ the Fire جَهَنَّمَ (will be) the Fire لَا يُقْضَىٰ neither it will be فِيمَوتُوا on them completed عَلَيْهِمْ so that they die وَلَا يُخَفَّفُ nor shall عَنْهُمْ be lightened (of) عَذَابِهَا its torment كَذَلِكَ thus نَجْزِي do We pay back كُلَّ every كَافِرٍ disbeliever وَهُمْ and they يَصْطَرِخُونَ will cry فِيهَا therein رَبَّنَا our Lord أَخْرِجْنَا bring us out نَعْمَلْ we shall do صَالِحًا righteous deeds غَيْرَ not الَّذِي that which كُنَّا we used to نَعْمَلُ do أَوَلَمْ نُعَمِّرْكُم did not نُعَمِّرْكُم We give you life مَّا long enough يَتَذَكَّرُ that فِيهِ should receive admonition وَجَاءَكُمُ reflected تَذَكَّرَ whoever مَنْ therein and came to you النَّذِيرُ the warner فَذُوقُوا so taste you فَمَا (there is) not لِلظَّالِمِينَ for the wrong-doers any نَاصِرٍ helper

﴿١٦﴾ إِنَّ اللَّهَ يُمِطُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَا إِذِ امْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أُنْفُسِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنَ الْإِبِلِ لَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿١٨﴾ اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿١٩﴾

إِنَّ اللَّهَ verily ۞ يُمْسِكُ grasps السَّمَوَاتِ the heavens وَالْأَرْضَ
 and the earth أَنْ تَتَزَوَّيَا lest وَلَئِنْ they should move away زَالَا
 that could أَتَسْكُهُمَا (there is) not إِنَّ they were to move away
 He is أَحَدٌ any مِنْ grasp them one مِنْ بَعْدِهِ after Him إِنَّهُ truly كَانَ
 and they swore وَأَقْسَمُوا Oft-Forgiving ۞ غَفُورًا Most Forbearing
 that if لَئِنْ their oath أَتُنْفِثَهُمْ most binding جَهَدَ by Allah ۞ بِاللَّهِ
 more جَاهِدَهُمْ they would be لَيَكُونَنَّ a Warner نَذِيرٌ came to them أَهْدَى
 yet when فَلَمَّا (of) the nations الْأُمَمِ any إِحْدَى than مِنْ guided
 it increased in زَادَهُمْ nothing مَا a Warner نَذِيرٌ came to them جَاهِدَهُمْ
 in إِلَّا they ۞ قُتُّوا flight ۞ أَتَسْجَبُونَ (because of) arrogance فِي
 but not وَلَا (of) evil الشَّيْءِ and (their) plotting وَمَكَرَ the land الْأَرْضِ
 who يَحِيطُ encompasses الْمَكْرَ plotting الشَّيْءِ the evil إِلَّا but بِأَهْلِهِمْ who
 سُنَّتْ they expect (anything) يَنْظُرُونَ then can فَهَلْ makes it إِلَّا but سُنَّتْ
 will you find نَجِدَ so never فَلَنْ (of) former peoples الْأَوَّلِينَ the way
 and never وَلَنْ any change تَبْدِيلًا (of) Allah ۞ لِلَّهِ for the Way لِسُنَّتِ
 any ۞ تَحْوِيلًا (of) Allah ۞ لِلَّهِ for the Way لِسُنَّتِ you will find نَجِدَ
 turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَدِيرًا ﴿٤١﴾ وَلَوْ يَوَاسِطُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ دَابَّةٍ وَلَئِنْ بُوْخِرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْذِنُ اللَّهُ لَكُمْ أَنْ يَعْجِلَ بِهِ بَصِيرًا ﴿٤٢﴾

أَوَلَمْ يَسِيرُوا have they not traveled in the land فَيَنْظُرُوا (of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (terrible) كَيْفَ seen greater أَشَدَّ and they were وَكَانُوا (were) before them مِنْ قَبْلِهِمْ who مِنْهُمْ than them قُوَّةً in power وَمَا and not كَانَ Allah is اللَّهُ لِيُعْجِزَهُ the heavens السَّمَوَاتِ in thing شَيْءٍ any مِنْ that escapes Him وَلَا nor فِي in the earth الْأَرْضِ إِنَّهُمْ verily He كَانُوا is عَلِيمًا were to يَوَاسِطُ and if وَلَوْ All-Omnipotent قَدِيرًا ﴿٤١﴾ they كَسَبُوا for that which النَّاسِ people بِمَا Allah punish عَلَىٰ He would leave تَرَكَ not مَا earned on ظَهْرِهِمَا its surface مِنْ any دَابَّةٍ creature وَلَئِنْ but بُوْخِرُهُمْ He leaves them respite إِلَىٰ He leaves them respite to أَجَلٍ term مُّسَمًّى appointed فَإِذَا and when جَاءَ comes أَجَلُهُمْ of His slaves يَعْجِلُ بِهِ is اللَّهُ verily كَانَ Allah فَلَا their term بَصِيرًا ﴿٤٢﴾ All-Seer

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُبْحَانَكَ لَا يَسْبُغُكَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْغُرُوبِ ۝ الرَّحِيمِ ۝ لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

يَسْ ۝ full of wisdom ۝ الْحَكِيمِ by the Quran ۝ وَالْقُرْآنِ Ya-Sin ۝ إِنَّكَ truly you ۝ لَمِنَ (are) one of ۝ الْمُرْسَلِينَ the Messengers ۝ عَلَى on ۝ صِرَاطٍ the Straight ۝ مُسْتَقِيمٍ path ۝ تَنْزِيلَ this is sent down by ۝ الْغُرُوبِ straight ۝ الرَّحِيمِ the Most Merciful ۝ لِنُنْذِرَ a people ۝ قَوْمًا to warn ۝ لِنُنْذِرَ the Most Merciful ۝ الرَّحِيمِ All-Mighty ۝ مَّا not ۝ أُنْذِرَ their forefathers ۝ آبَاؤَهُمْ were warned ۝ غَافِلُونَ heedless ۝ لَقَدْ (are) indeed ۝ حَقَّ has proved true ۝ الْقَوْلُ the Word ۝ عَلَى against ۝ أَكْثَرِهِمْ most (of) them ۝ فَهُمْ so they ۝ لَا not ۝ يُؤْمِنُونَ will believe ۝ إِنَّا We ۝ جَعَلْنَا verily ۝ غُلًّا on ۝ أَعْنَاقِهِمْ their necks ۝ أَغْلَالًا iron collars ۝ فَهِيَ up to ۝ الْأَذْقَانِ the ۝ مُقْمَحُونَ so that they ۝ فَهُمْ chins ۝ وَجَعَلْنَا (are) made stiff-reached ۝ سَدًّا in front of them ۝ بَيْنَ أَيْدِيهِمْ (from) ۝ مِنْ and We have put ۝ وَخَلْفَهُمْ a barrier ۝ وَمِنْ barrier ۝ سَدًّا behind them ۝ فَأَغْشَيْنَاهُمْ a barrier ۝ فَهُمْ so We have covered them up ۝ لَا so they ۝ يُبْصِرُونَ cannot ۝ see ۝

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَارٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُم مُّرْسَلُونَ ﴿١٤﴾

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ to them and it is the same they they not or them not you warn them لا you warn them not يُؤْمِنُونَ they him who can warn تُنذِرُ you only إِنَّمَا will believe the Most the Reminder الذِّكْرَ and fears وَخَشِيَ the Gracious بِالْغَيْبِ unseen فَبَشِّرْهُ so give him good news بِمَغْفِرَةٍ of forgiveness وَأَجْرٍ and a reward كَرِيمٍ generous إِنَّا verily نَحْنُ We give life to the الْمَوْتَى (to) the dead وَنَكْتُبُ and We record مَا and their traces وَآثَرَهُمْ they send before قَدَّمُوا that which every شَيْءٍ thing أَحْصَيْنَاهُ We have recorded in إِمَارٍ a Book مُّبِينٍ a clear وَاضْرِبْ a clear مَثَلًا to them and put forward لَهُم and (there) came to them جَاءَهَا when (of) the town الْقَرْيَةِ the dwellers to them الْمُرْسَلُونَ Messengers إِذْ when أَرْسَلْنَا We sent إِلَيْهِمُ them so We فَكَذَّبُوهُمَا two Messengers اثْنَيْنِ they denied them both فَعَزَّزْنَا reinforced them بِثَالِثٍ with a third فَقَالُوا and they said إِلَهُكُم We to you مُّرْسَلُونَ have been sent as Messengers

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٤﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُمْ لَمُرْسَلُونَ ﴿١٥﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٦﴾ قَالُوا إِنَّا نَطَّيَّرُكُمْ بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَسَّئُرَنَّ عَذَابُ إِلَهِكُمْ ﴿١٧﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِن أَنْتُمْ قَوْمٌ مُّشْرِقُونَ ﴿١٨﴾

قَالُوا they said مَا not أَنْتُمْ you (are) إِلَّا but بَشَرٌ human beings
مِثْلُنَا like ourselves وَمَا and not أَنزَلَ the Most الرَّحْمَنُ has sent down
يُنَزِّلُ any شَيْءٍ thing إِن not أَنْتُمْ you are إِلَّا but تَكْذِبُونَ Gracious
قَالُوا telling lies they (the Messengers) said رَبُّنَا our Lord يَعْلَمُ
وَمَا are Messengers لَمُرْسَلُونَ to you إِلَهُكُمْ we know
عَلَيْنَا our duty (is) إِلَّا but الْبَلَاغُ to convey (the Message) الْمُبِينُ
قَالُوا clear they said إِنَّا verily نَطَّيَّرُكُمْ we see an evil omen
بِكُمْ from you لَئِن if لَّمْ not تَنْتَهُوا you cease لَنَرْجُمَنَّكُمْ we will surely stone you
وَلَيَسَّئُرَنَّ a torment عَذَابُ from us رَبُّنَا and will touch you
قَالُوا painful they (Messengers) said طَائِرُكُمْ your evil omens
أَيْنَ (are) with you دُكِرْتُمْ you are admonished بَلْ
نَاي but you قَوْمٌ (are) a people مُشْرِقُونَ transgressing

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)." 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَفْقَهُوا أَلْمُرْسَلِينَ ﴿٢٠﴾ أَتَسْمَعُونَ أَمْ لَا يَسْتَكْبِرُوا أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُفْعَدُونَ ﴿٢٣﴾ إِنِّي إِذًا لِّنِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي أَنَا بَرِيءٌ مِّمَّا تَكْفُرُونَ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا عَفَّرَنِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

وَجَاءَهُ (of) the farthest part أَقْصَا from مِنْ and (there) came رَجُلٌ the town
 O my people بَقَوْهُ he said قَالَ running بَسَّعَ a man رَجُلٌ the town
 those مَنْ follow اتَّبِعُوا the Messengers الْمُرْسَلِينَ ﴿٢٠﴾ follow
 and they وَهُمْ any wages أَسْأَلُ ask of you يَسْأَلُكُمْ not لَا who
 تُهْتَدُونَ ﴿٢١﴾ (are) rightly guided وَمَا and why لِي and why should I لَا not أَتَّبِعُ
 and to Whom وَلِلَّهِ has created me فَطَرَنِي Him Who إِلَهِی worship
 besides Him مِنْ دُونِهِ shall I take أَتَّخِذُ you shall be returned تُرْجَعُونَ ﴿٢٢﴾
 إِلَهِكَ gods إِنْ if يُرِيدَنْ intends me الرَّحْمَنُ the Most Gracious يَضُرُّ
 their intercession سَفَعَتْهُمْ me عَنْ will avail تَنْفِي not لَا any harm
 شَيْئًا anything وَلَا nor يُفْعِدُونَ ﴿٢٣﴾ they can save me إِنْ I إِنَّا verily
 then لَنُیْ then (should) be in ضَلَالٍ error ثُبِينِ ﴿٢٤﴾ plain إِنْتِ I ءَامَنْتُ
 it قَدْ so listen to me فَاسْمَعُونِ ﴿٢٥﴾ in your Lord رَبِّكُمْ I have believed
 was said أَدْخِلْ enter الْجَنَّةَ Paradise قَالَ he said بَلَّيْتُ would that قَوْمِي
 my people يَعْلَمُونَ ﴿٢٦﴾ knew بِمَا that غَفَرَ has forgiven لِي me رَبِّي
 the honored ones الْمُكْرَمِينَ ﴿٢٧﴾ of مِنْ and made me وَجَعَلَنِي my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *alihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

وَمَا أُنزِلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

وَمَا أُنزِلْنَا عَلَى قَوْمِهِمْ against عَلَى We sent down and not وَمَا بَعْدِهِ مِنْ after him (from) جُنْدٍ a host from السَّمَاءِ heaven وَمَا كُنَّا nor We مُنْزِلِينَ ﴿٢٨﴾ إِنْ but كَانَتْ it was إِلَّا only صَيْحَةً one shout وَاحِدَةً then هُمْ they all خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ alas عَلَى for الْعِبَادِ (mankind) مَا the slaves (mankind) يَأْتِيهِمْ not مَا at بِدِهِ they used to كَانُوا but إِلَّا Messenger رَسُولٍ a to them him يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ do not يَرَوْا they see كَمْ how many أَهْلَكْنَا the الْقُرُونِ of قَبْلَهُمْ We have destroyed they will لَا to them إِلَيْهِمْ verily they أَنَّهُمْ generations before Us لَدَيْنَا all جَمِيعٌ then كُلٌّ all and surely وَلَنْ return مُحْضَرُونَ ﴿٣١﴾ وَآيَةٌ will be brought لَهُمُ and a sign الْأَرْضُ for them الْأَيَّتُ the dead أَحْيَيْنَاهَا We gave it life and We brought forth مِنْهَا حَبًّا from it فَمِنْهُ grains يَأْكُلُونَ ﴿٣٣﴾ so that thereof they eat

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saiyah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all — everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ الْبَلَدُ الْمَيِّتُ فَإِذَا هُمْ مُقْلَبُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

وَجَعَلْنَا of gardens جَنَّاتٍ therein فِيهَا and We have made وَاعْتَبِرْ date-palm and We have caused to gush وَفَجَّرْنَا and grapes لِأَنْكُرًا so that springs of water الْعُيُونُ of therein فِيهَا forth made عَمِلَتْهُ and not وَمَا the fruits thereof ثَمَرِهِ of they may eat اَيْدِيهِمْ it give thanks بَشْكُرُونَ will they not أَفَلَا their hands سُبْحَنَ the glory be to الَّذِي Him Who خَلَقَ has created الْأَزْوَاجَ pairs كُلُّهَا all مِمَّا of that which تَنْبِتُ the earth الْأَرْضُ produces وَفِيهَا not لَا and of that which وَفِيهَا their own kind أَنْفُسِهِمْ as well as of the night لَيْلٍ for them لَهُمْ and a sign وَمَايَةٌ they know يَعْلَمُونَ and behold فَإِذَا the Day النَّهَارُ therefrom مِنْهُ We withdraw تَسْلَخُ runs and the sun تَجْرِي in darkness مُظْلِمُونَ they are هُمْ لِمُسْتَقَرٍّ that is ذَٰلِكَ for it لَهَا on its fixed course for a term قَدِيرٌ the All-Knowing الْعَلِيمُ of the All-Mighty الْقَدِيرُ a decree

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ۚ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝ وَمَا يَأْتِيهِمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ۝ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ۝ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

وَالْقَمَرَ قَدَرْتَهُ and the moon مَنَازِلَ We have measured its positions حَتَّىٰ till عَادَ it returns كَالْعُرْجُونِ like the dried curved date stalk لَا the old الْقَدِيرِ the sun الشَّمْسُ يَنْبَغِي permitted لَهَا for it سَابِقُ the night اللَّيْلُ nor وَلَا the moon الْقَمَرَ overtake تُدْرِكَ to أَنْ an orbit فَلَكٍ in فِي they all each وَكُلٌّ the day النَّهَارِ outstrip

قَالَ الَّذِينَ كَفَرُوا those who disbelieve الَّذِينَ to those who آمنوا believe أَنظِمُ shall we feed مَنْ those whom لَوْ if بَشَاءَ will الله but أَنظِمَهُ Allah only أَنْتَ you are إِلَّا He would have fed him plain وَيَقُولُونَ error ٥٧ in ضَلَالٍ this أَلْوَعْدُ promise will be fulfilled إِنْ if كُنْتُمْ you are صَادِقِينَ ٥٨ a single shout صَيْحَةً but إِلَّا they await يَنْظُرُونَ not مَا truthful تَأْخُذُهُمْ which will seize them وَهُمْ while they are يَخِصِّمُونَ ٥٩ to make تَوَصَّيَةٌ they will be able بَسْطِيعُونَ then, not وَلَا disputing they will يَرْجِعُونَ ٦٠ their family إِلَى nor وَلَا bequest return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saihah* (shout) which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ٥١ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٥٢ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ٥٣ قَالُوا لَمْ نَظْلَمْ نَفْسًا شَيْئًا وَلَا نُنْجِزُ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكِعُونَ ٥٦ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ٥٧ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ٥٨ وَأَمْسَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ٥٩

and behold وَنُفِخَ the Trumpet, الصُّورِ in فِي and will be blown هُمْ they هُمُ from الْأَجْدَاثِ the graves إِلَىٰ to رَبِّهِمْ their Lord يَنْسِلُونَ ٥١ قَالُوا they will say يَوَيْلَنَا will come out quickly ٥٢ قَالُوا لَمْ نَظْلَمْ نَفْسًا شَيْئًا وَلَا نُنْجِزُ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكِعُونَ ٥٦ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ٥٧ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ٥٨ وَأَمْسَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ٥٩

so behold **فَإِذَا** a single **وَحِيدَةً** shout **صَوْتَةً** but **إِلَّا** will be **كَانَتْ**
هُمْ they **جَمِيعٌ** all **لَدَيْنَا** before us **مُحْضَرُونَ** will be brought up **قَالِيمٌ**
 a thing **شَيْئًا** a soul **نَفْسٌ** will be wronged **تُظْلَمُ** none **لَا** this Day
 that which **مَا** except **إِلَّا** you be requitted **تُجْزَوْنَ** and not **وَلَا**
 the dwellers **كَسَبْتُمْ** you used to do **تَعْمَلُونَ** **إِنَّ** verily **أَصْحَابَ**
 the **الْجَنَّةِ** of Paradise **الْيَوْمَ** that Day **فِي** in **سُغُلٍ** will be busy **فَيَكْهُونَ**
 pleasant **مِنْ** joyful things **وَأَزْوَاجُهُمْ** and their wives **فِي** in **ظِلَالٍ**
 they will have **عَلَى** on **الْأَرَامِكِ** thrones **مُتَّكِئِينَ** reclining **لَهُمْ**
 whatever **مَا** and they will have **وَلَهُمْ** fruits **فَكِهَةٌ** therein
 A Lord **يَدْعُونَ** they ask for **سَلَامٌ** peace **قَوْلًا** a word **مِنْ** from **رَبِّ**
نَجِيمٍ Most Merciful **وَأَنْتَرُوا** and get you apart **الْيَوْمَ** this Day **أَيُّهَا**
 criminals, sinners **الْمُجْرِمُونَ**

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiyah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requitted anything except that which you used to do. 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. 59. (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ بَنِيَّ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (١١) وَأَنْ أَتَعْبُدُونِي هَذَا صِرَاطٌ
 مُسْتَقِيمٌ ﴿١٢﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَبِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿١٣﴾ هَذَا وَجْهُهُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٤﴾
 أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٥﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
 يَكْسِبُونَ ﴿١٦﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْتَ بَيِّنٌ ﴿١٧﴾

﴿أَلَمْ أَعْهَدْ﴾ I ordain **إِلَيْكُمْ** O Children **بَنِيَّ** for you **ءَادَمَ** of **أَنْ** Adam **لَا** that **تَعْبُدُوا** you should worship **الشَّيْطَانَ** Satan **إِنَّهُ**

and that رَانَ a plain مُبِينٌ an enemy عَدُوٌّ to you لَكُمُ verily he
 a اَعْبُدُونِي Path صِرَاطٌ this is هَذَا you should worship Me
 a جِيلًا of you مِنْكُمْ he led astray اَضَلَّ and indeed وَلَقَدْ straight
 understand تَعْلَمُونَ you تَكُونُوا did not اَقْلَمَ a great كَثِيرًا multitude
 هَذِهِ this is جَهَنَّمَ Hell اَلَّتِي which كُنْتُمْ you were تُوعَدُونَ
 you كُنْتُمْ for what بِمَا this Day الْيَوْمَ burn therein اَضَلَّوْكُمْ promised
 We shall seal up نَخْنَعُهُ this Day الْيَوْمَ to disbelieve نَكْفُرُونَ used
 عَلَيَّ (on) اَفْوَاهِهِمْ their mouths وَكَلِمَاتٍ and will speak to Us اَيُّدِيهِمْ
 to اَيُّدِيهِمْ their hands وَتَشْهَدُ and will bear witness اَرْجُلُهُمْ their legs بِمَا
 We will نَشَاءُ and if وَلَوْ to earn يَكْسِبُونَ they used كَانُوا what
 their eyes اَعْيُنِهِمْ over عَلَيَّ We would surely have wiped out لَطَمْنَا
 how فَاسْتَبَقُوا for the path الصِّرَاطِ so that they would struggle فَاسْتَبَقُوا
 they see يَبْصُرُونَ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarî*) 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٠﴾ وَمَنْ نُّعِذْهُ
 نَنكِسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦١﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٢﴾ لِيُذَكِّرَ
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمِلَتْ أَيْدِيْنَا أَنْعَمَّا فَهَمُّ لَهَا
 مَلِكُونَ ﴿٦٤﴾

وَلَوْ نَشَاءُ it had been Our will لَمَسَخْنَاهُمْ then not فَمَا their places مَكَانَتِهِمْ in transformed them
 nor وَلَا to go forward مُضِيًّا they would have been able اسْتَطَاعُوا

يَرْجِعُونَ ﴿٦٧﴾ and he whom وَمَنْ they could have returned back
 creation أَلْقَىٰ in We reverse him تُصَكِّتُهُ We grant long life
 أَفَلَا will not then يَقُولُونَ ﴿٦٨﴾ and not وَمَا they understand
 for لَهُ is it befitting يَتَّبِعِي nor وَمَا poetry أَلْفَعَرُ have taught him
 and Quran وَقُرْآنُ Reminder ذِكْرُ only this is هُوَ not إِنَّ him
 to him مَنْ that he, or it, may give warning أَسْنَدِرُ a plain مُبِينٌ ﴿٦٩﴾
 whom كَانَ is /was حَيًّا living وَحَيِّ and that may be justified أَلْقَوْلُ
 word عَلَى against الْكَافِرِينَ ﴿٧٠﴾ the disbelievers أَوَّلَهُ do not يَرَوْنَ
 see أَنَا We that خَلَقْنَا have created لَهُمْ for them وَمَا of what عَمِلَتْ
 have created أَيْدِيَنَا Our hands أُنْعَمْنَا the cattle فَهُمْ so they لَهَا
 they are the owners تَبْلُكُونَ ﴿٧١﴾ them

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. 70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 إِلَهَةً لَّهُمْ لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْخَضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا
 يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ and We have subdued them لَهُمْ and they have taken
 وَمِنْهَا they have for riding رَكُوبُهُمْ and some of them يَأْكُلُونَ ﴿٧٢﴾
 and they have وَلَهُمْ they eat مَنَافِعُ in them فِيهَا and they have وَمَشَارِبٌ
 أَفَلَا drinks (milk) يَشْكُرُونَ ﴿٧٣﴾ will not then وَاتَّخَذُوا they be grateful
 مِنْ دُونِ besides اللَّهِ Allah إِلَهَةً gods لَعَلَّهُمْ
 لَا helped يُبْصِرُونَ ﴿٧٤﴾ hoping that they might be
 وَهُمْ help them لَهُمْ and they جُنْدٌ for them

تُخْفَرُونَ ﴿٧٥﴾ grieve you بِمَزْنِكَ so let not لَا be brought forward
 they conceal يُبْرُونَ what مَا We know نَعْلَمُ verily إِنَّا their speech
 man أَلَيْسَ see بَرَّ does not أَوَلَمْ they reveal ﴿٧٦﴾ and what وَمَا
 mixed male and نُطْفَةٍ from مِنْ have created him أَنَا that We
 opponent تُبِينُ ﴿٧٧﴾ He is هُوَ so then فَإِذَا female discharge
 an open

72. And We have subdued them unto them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٥﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُؤْفَقُونَ ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٧٩﴾ فَسُبْحَنَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾

وَضَرَبَ and forgets وَنَسِيَ a parable مَثَلًا for us لَنَا and he puts
 to الْعِظَمَ will give life يُعْطِي who مَنْ he says قَالَ his own creation
 have rotted away and became رَمِيمٌ when they وَهِيَ these bones
 قُلْ dust يُحْيِيهَا He (Who) will give life to them الَّذِي Who أَنْشَأَهَا
 of every بِكُلِّ and He is وَهُوَ time مَرَّةٍ the first أَوَّلَ created them
 produces جَعَلَ He Who الَّذِي the All-Knower ﴿٧٦﴾ creation خَلَقَ
 لَكُمْ for you مِّنَ الشَّجَرِ الْأَخْضَرِ the green نَارًا fire فَإِذَا
 is it not أَوَلَيْسَ kindle ﴿٧٧﴾ therewith تُؤْفَقُونَ ﴿٧٧﴾ you أَنْتُمْ so when
 and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created خَلَقَ He Who
 بِقَدِيرٍ Able عَلَىٰ أَن يَخْلُقَ to مِثْلَهُمْ create مِثْلَهُمْ the like of them بَلَىٰ
 The ﴿٧٨﴾ the Supreme Creator الْخَلَّاقُ and He is وَهُوَ indeed

He **أَرَادَ** when **إِذَا** His Command **أَمْرُهُ** verily **إِنَّمَا** All-Knowing and **فَبِكُودٍ** **كُنْ** to it **لَهُ** say **يَقُولُ** to **أَنْ** a thing **سَيَبَا** intends in Whose hand **بِيَدِهِ** He, Who **أَلَدَى** so glorified be **فَسُبْحَانَ** it is and to Him **وَالْبَاقِي** thing **مُنْوَ** of every **كُلِّ** is the dominion **مَلَكُوتُ** **تَرْجُوعُونَ** you shall be returned

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" 79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ① فَالَّتِي جَرَّتْ نَحْرًا ② فَالَّتِي بَدَتْ ذِكْرًا ③ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ④ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ⑤ وَرَبُّ الْمَشْرِقِ ⑥ إِنَّا زَيْنًا أَلَمَاءُ الدُّنْيَا بَرِيَّةٌ الْكُوكِبِ ⑦ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ⑧

in rows **صَفًّا** ① By those (angels) arranged **وَالصَّافَّاتِ** in a good way **نَحْرًا** ② by those (angels) who drive the clouds **فَالَّتِي جَرَّتْ** **ذِكْرًا** ③ by those (angels) who bring the Book **إِنَّ إِلَهُكُمْ** verily **لَوَاحِدٌ** ④ the Book **رَبُّ** is indeed One **السَّمَوَاتِ** your God **وَالْأَرْضِ** and of the earth **وَمَا** and all that **بَيْنَهُمَا** is between them **وَرَبُّ** verily We **إِنَّا** of every point of the suns rising **وَالْمَشْرِقِ** ⑤ and Lord **زَيْنًا** have adorned **أَلَمَاءُ** the near **الدُّنْيَا** heaven **بَرِيَّةٌ** the **كُوكِبِ** ⑥ (of) the stars **وَحِفْظًا** and to guard **مِّنْ كُلِّ** every **شَيْطَانٍ** rebellious **مَّارِدٍ** ⑧ devil

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) 4. Verily, your *Ilâh* (God) is

indeed One (i.e. Allâh); 5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

لَا يَسْمَعُونَ إِلَى آلِهَا الْاَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَّاصِبٌ ﴿٩﴾ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ اَمْهُمْ اَشَدُّ خَلْقًا اَمْ مَنْ خَلَقْنَا اِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِنَّا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِنَّا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾

the higher group to listen can not
 وَيُقَذَّفُونَ and they are pelted
 مِنْ كُلِّ every side
 دُحُورًا outcast
 وَلَهُمْ and theirs is
 عَذَابٌ a constant
 وَّاصِبٌ torment
 اِلَّا except
 so he snatch away something
 الْخَطْفَةَ such as
 خَطِفَ except
 of piercing brightness
 ثَاقِبٌ a flaming fire
 شِهَابٌ is pursued by
 فَاسْتَفْتِهِمْ then ask them
 اَمْهُمْ are they
 اَشَدُّ stronger
 خَلْقًا as creation
 مَنْ or
 خَلَقْنَا whom We have created
 اِنَّا verily We
 طِينٍ clay
 لَّازِبٍ a sticky
 بَلْ nay,
 عَجِبْتَ they
 ذُكِّرُوا and when
 وَيَسْخَرُونَ while they mock
 يَذْكُرُونَ they remember
 لَا not
 رَأَوْا and when
 آيَةً they see
 يَسْتَسْخَرُونَ a sign

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân). 13. And when they are reminded, they pay no attention. 14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ اِذَا مِنَّا وَكُنَّا لِرَبِّكَ اَعْظَمًا اِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ اَوْ اَبَاؤُنَا الْاَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَاِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ اِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا يَتْلُوَنَّ هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾ هَذَا يَوْمَ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾ اَلْحَشْرُ الْاَلَّذِينَ ظَلَمُوا وَاَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللّٰهِ فَاهْدُوهُمْ اِلَى صِرَاطٍ لِّلْجَحِيمِ ﴿٢٣﴾ وَقَفَّوْهُ لِيَتَذَكَّرُوْا

وَقَالُوا ^(١٥) magic سِحْرٌ but ^(١٦) this is ^(١٧) nothing ^(١٨) and they say ^(١٩) evident ^(٢٠) is it when ^(٢١) we are dead ^(٢٢) and have become ^(٢٣) dust ^(٢٤) and bones ^(٢٥) shall we (then) verily ^(٢٦) be resurrected ^(٢٧) and also ^(٢٨) our fathers ^(٢٩) of old ^(٣٠) say ^(٣١) of old ^(٣٢) it will be ^(٣٣) humiliated ^(٣٤) and you shall then ^(٣٥) yes, ^(٣٦) they ^(٣٧) so when ^(٣٨) a single ^(٣٩) shout ^(٤٠) (it is) ^(٤١) only ^(٤٢) this is ^(٤٣) woe to us ^(٤٤) they will say ^(٤٥) will be staring ^(٤٦) of the ^(٤٧) Day ^(٤٨) of Recompense ^(٤٩) this is ^(٥٠) the Day ^(٥١) to deny ^(٥٢) in it ^(٥٣) you used ^(٥٤) which ^(٥٥) Judgement ^(٥٦) together ^(٥٧) those who ^(٥٨) assemble ^(٥٩) did wrong ^(٦٠) and what ^(٦١) with their companions ^(٦٢) and lead them on ^(٦٣) Allah ^(٦٤) instead of ^(٦٥) worshipping ^(٦٦) to ^(٦٧) but stop them ^(٦٨) of ^(٦٩) Flaming Fire ^(٧٠) the way ^(٧١) to ^(٧٢) be questioned ^(٧٣) verily they are

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

مَا لَكُمْ لَا تَنصَرُونَ ^(٢٥) بَلْ هُمْ آيَاتٍ مُّسْتَنصِرُونَ ^(٢٦) وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ^(٢٧) قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ^(٢٨) قَالُوا بَلْ لَمْ تَكُونُوا مُّؤْمِنِينَ ^(٢٩) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ^(٣٠) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰلِكَ بِقَوْمٍ ^(٣١) تَأْخُذُكُمْ إِنَّا كَأَنَّ غَوِينَ ^(٣٢) فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ^(٣٣)

you help one ^(٢٥) not ^(٢٦) with you ^(٢٧) what is the matter ^(٢٨) they shall ^(٢٩) that Day ^(٣٠) they are ^(٣١) nay but ^(٣٢) another ^(٣٣) surrender ^(٣٤) and they (face) ^(٣٥) some of them ^(٣٦) to ^(٣٧) questioning one another ^(٣٨) others ^(٣٩) from ^(٤٠) coming to us ^(٤١) you were ^(٤٢) verily you

right قَالُوا they will say بَلْ nay لَنْ not تَكُونُوا you were مُؤْمِنِينَ ﴿٢٥﴾
 any over you عَلَيْكُمْ for us لَمْ was كَانَ and not وَمَا believers
 authority بَلْ nay but كُنْتُمْ you were قَوْمًا طَٰغِيْنَ ﴿٢٦﴾ people
 the قَوْلِ against us عَلَيْنَا so has become justified فَحَقَّ transgressing
 shall certainly لَدَٰٓأَنفُسِنَا ﴿٢٧﴾ that verily we اِنَّا of our Lord رَٰثِيَٓا Word
 we were ourselves كَاۡرِهًا ﴿٢٨﴾ verily اِنَّا so we led you astray تَذٰٓوَبَكُمْ taste
 in that Day يَوْمَئِذٍ then verily they will be اِيَّاهُمْ astray عَنِ ﴿٢٩﴾
 sharing الْمُعَذِّبِ the torment مُشْتَكَوْنَ ﴿٣٠﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

اِنَّا كَذٰٓلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣١﴾ اِنَّهُمْ كَانُوْٓا اِذَا قِيلَ لَهُمْ لَا اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ﴿٣٢﴾ وَيَقُوْلُوْنَ اِنَّا لَتَاۡرِكُوْٓاۤءُ الْاِلٰهِيْنََا
 لِشَاعِرٍ يَّخْتَوِيْكُمْ ﴿٣٣﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِيْنَ ﴿٣٤﴾ اِنَّكُمْ لَذٰٓئِقُوْٓا الْعَذَابِ الْاَلِيْمَ ﴿٣٥﴾ وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ
 تَعْمَلُوْنَ ﴿٣٦﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٣٧﴾ اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ﴿٣٨﴾ فَوَكَهٖ وَهُمْ مُّكْرَمُوْنَ ﴿٣٩﴾ فِيْ جَنَّتِ النَّعِيْمِ ﴿٤٠﴾ عَلٰٓى
 مُّرْرٍ مُّتَقٰٓلِيْنَ ﴿٤١﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِيْنٍ ﴿٤٢﴾ بِيْضَآءَ لَّذُوْٓا لِّلشَّرِبِيْنَ ﴿٤٣﴾

with sinners بِالْمُجْرِمِيْنَ ﴿٣١﴾ We deal نَفْعَلُ that is how كَذٰٓلِكَ certainly اِنَّا
 to them لَهُمْ it was said قِيلَ when اِنَّا were كَانُوْٓا verily, they اِنَّهُمْ
 لَا god اِلٰه there is no (none has the right to be worshipped) اِلَّا
 they puffed themselves up with pride يَسْتَكْبِرُوْنَ ﴿٣٢﴾ اللّٰهُ Allah but
 our gods اِلٰهِيْنََا going to abandon لَتَاۡرِكُوْٓا are we اِنَّا and they say
 he has come جَاءَ nay بَلْ mad يَّخْتَوِيْكُمْ ﴿٣٣﴾ for the sake of a poet لِشَاعِرٍ
 the بِالْحَقِّ and he confirmed وَصَدَقَ with the truth

torment ألمَنَاب are going to taste لَذَائِمُوا verily you إِنَّكُمْ messengers
 الْأَلِيمِ ٣٨ you will be requited تُجْزَوْنَ and nothing وَمَا the painful
 slaves عِبَاد save إِلَّا do تَمَلُوكُمْ ٣٩ you used to كُنتُمْ what مَا except
 for them will be لَهُمْ those أُولَئِكَ the chosen الْمُتَخَلِّصِينَ ٤٠ of Allāh
 and they shall be وَهُمْ fruits قَوَائِدُ a known مَقْلُومٌ ٤١ provision رِزْقٌ
 on عَلَى of Delight النَّعِيمِ ٤٢ the Gardens جَنَّاتٍ in فِي honored مُكْرَمُونَ ٤٣
 مُتَرَبِّعِينَ ٤٤ thrones مُتَقَابِلِينَ ٤٥ facing one another بُلَاتٍ brought around عَلَيْهِمْ
 (unto them) بِكَأْسٍ ٤٦ from مِنْ a cup مَعِينٍ ٤٧ white بَيْضَةً a spring لَذِيرِينَ ٤٨ delicious
 to the drinkers

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: *Lā ilāha illallāh* (none has the right "to be worshipped but Allāh),” they puffed themselves up with pride (i.e. denied it). 36. And (they) said: “Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?” 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ān) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world) 40. Save the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine — 46. White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ٤٧ وَعِنْدَهُمْ قَصِيرَاتُ الْظُرْفِ عَيْنٌ ٤٨ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ٤٩ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٥٠ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٥١ يَقُولُ أَهَؤُلَاءِ لَئِن لَّمْ يَكُنِ الْمُصْدِقِينَ ٥٢ أَهَؤُلَاءِ مِنَّا وَكُنَّا تَرَاءِبًا وَعَظْمًا إِنَّا لَا نَعْلَمُهُنَّ ٥٣ قَالَ هَلْ أُنتُمْ مُّظْلَمُونَ ٥٤

لَا neither فِيهَا in that غَوْلٌ is hurt, headache or sin
 عَنْهَا they suffer intoxication يُنْزَفُونَ ٤٧ from that
 قَصِيرَاتُ (will be) chaste women restraining الْظُرْفِ with them
 كَأَنَّهُنَّ ٤٨ with wide and beautiful eyes عَيْنٌ glances
 بَعْضُهُمْ some of them بَعْضُهُمْ so will turn فَأَقْبَلَ ٤٩ preserved
 مَّكْنُونٌ ٥٠ eggs

عَلَىٰ بَعْضِ others عَلَىٰ will say قَالٌ mutually questioning ﴿٤٧﴾
 a speaker مَتَنَّهُمْ of them إِنِّي verily I كَانَ had لِي for me ﴿٤٨﴾
 companion يَقُولُ who used to say لَمَّا are you لَيْنَ among الْمُصَدِّقِينَ ﴿٤٩﴾
 and become وَكُنَّا we die إِنَّا that when لَمَّا those who believe
 indeed to receive لَنَبْشُورَنَّ shall we إِنَّمَا and bones وَعِظَانَا dust
 look ﴿٥٠﴾ أَنتُمْ you أَشَرُ will هَلْ he said قَالٌ reward or punishment
 down

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

فَاطْلَعَ فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ قَالَ تَاللَّهِ إِن كِدْتُ لَتُرَوِّينَ ﴿٤٨﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٤٩﴾ أَمَّا نَحْنُ
 بِمَقْعَتِ ﴿٥٠﴾ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ ﴿٥١﴾ إِنَّ هَذَا لَهُوَ الْقَوْرُ الْعَظِيمُ ﴿٥٢﴾ لِيُنْزِلَ هَذَا فليَعْمَلِ الْعَمَلُونَ ﴿٥٣﴾
 أَذَلِكَ خَيْرٌ تُزَلُّوا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٥٤﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٥٥﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٥٦﴾
 طَلَعَهَا كَأَنَّ مَرْوَةً مِنَ الشَّيْطَانِ ﴿٥٧﴾

فَاطْلَعَ the midst سَوَاءِ in فِي and saw him فَرَّاهُ so he looked ﴿٤٧﴾
 of the Fire قَالَ تَاللَّهِ he said قَالَ by Allah إِن كِدْتُ you have almost لَتُرَوِّينَ ﴿٤٨﴾
 the Grace نِعْمَةُ had it not been for وَلَوْلَا ruined me
 I would certainly have been لَكُنْتُ among الْمُخْضَرِّينَ ﴿٤٩﴾
 are not then أَمَّا are brought forth
 we shall نَحْنُ and not وَمَا first الْأُولَىٰ our death مَوْتَنَا except
 success الْقَوْرُ (it is) indeed لَهُوَ this is هَذَا truly إِنَّ be punished
 the supreme الْعَظِيمُ ﴿٥٢﴾ لِيُنْزِلَ the likes هَذَا for the likes فليَعْمَلِ of this
 the workers الْعَمَلُونَ ﴿٥٣﴾ أَذَلِكَ is that خَيْرٌ better تُزَلُّوا entertainment أَمْ

We made **جَعَلْنَاهَا** truly **إِنَّ** tree of Zaqqum **الزَّقُّومَ** the tree **شَجَرَةً** or **فَشَنَّا** it **لِلظَّالِمِينَ** a trial **إِنَّهَا** for the wrong-doers **شَجَرَةً** of the **الْجَحِيمِ** the bottom **فِي** in **تَنْجُ** that springs a tree **طَلْمُهَا** Hell-Fire the **رُؤُوسُ** are like **كَأَنَّهُ** its sprouts of fruit-stalks **الشَّيَاطِينِ** heads of devils

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allâh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say!) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? 63. Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَائِلُونَ **مِنْهَا** the bellies **الْبُطُونَ** **ثُمَّ** then **إِنَّ** لَهُمْ عَلَيْهِمْ **لَشَوْبًا** on top of that **مِنْ** a mixture **جَحِيمٍ** of **ثُمَّ** then **إِنْ** مَرَجَعَهُمْ **لَإِلَى** their return **الْجَحِيمِ** the flaming Fire of Hell **إِنَّهُمْ** the fathers **حَالِينَ** on the wrong path **فَهُمْ** so they **عَلَى** on **مَآثِرِهِمْ** their footsteps **وَلَقَدْ** made haste to follow **بِهِمْ** before them **أَكْثَرُ** most **الْأَوَّلِينَ** among them **مُنْذِرِينَ** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ** of **الْمُنْذِرِينَ** the end **عَذَابُهُ** was **كَأَن** how **كَيْفَ** then see **فَانْظُرْ** of Allah **عِبَادَ** slaves **إِلَّا** those who were warned

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَائِلُونَ and fill thereof they will eat **ثُمَّ** the bellies **الْبُطُونَ** of it **ثُمَّ** then **إِنَّ** لَهُمْ verily **عَلَيْهَا** given is to **مِنْ** a mixture **جَحِيمٍ** of **ثُمَّ** then **إِنْ** مَرَجَعَهُمْ verily **لَإِلَى** their return **الْجَحِيمِ** they found **إِنَّهُمْ** the flaming Fire of Hell **إِنَّهُمْ** the fathers **حَالِينَ** on the wrong path **فَهُمْ** so they **عَلَى** on **مَآثِرِهِمْ** their footsteps **وَلَقَدْ** made haste to follow **بِهِمْ** before them **أَكْثَرُ** most **الْأَوَّلِينَ** among them **مُنْذِرِينَ** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ** of **الْمُنْذِرِينَ** the end **عَذَابُهُ** was **كَأَن** how **كَيْفَ** then see **فَانْظُرْ** of Allah **عِبَادَ** slaves **إِلَّا** those who were warned

generations to **الْآخِرِينَ** among **فِي** for him **عَلَيْهِ** and We left **وَرَكْنَا**
among **فِي** Noah **عَلَيْ** upon **سَلَامٌ** peace come in later times
We reward **نَجْرِي** thus **كَذَلِكَ** verily **إِنَّا** mankind and jinns **الْمَالِيْنَ**
Our **عِبَادِنَا** one of **مِنْ** verily he was **إِنَّهُ** the good-doers **الْمُحْسِنِينَ**
الْآخِرِينَ We drowned **أَغْرَقْنَا** then **ثُمَّ** believing **الْمُؤْمِنِينَ** slaves
those who followed his **بِشَعْبِهِ** among **مِنْ** and verily **وَأَمَّا** others
to his **رَبِّهِ** he came **جَاءَ** when **إِذْ** (was) Abraham **إِبْرَاهِيْمَ** way
to **لَا إِلَهَ إِلَّا هُوَ** he said **قَالَ** when **إِذْ** a pure **مُسْلِمٍ** with heart **بِقَلْبِهِ** Lord
you **تَعْبُدُونَ** what is it **مَا نَا** and to his people **وَقَوْمِهِ** his father
Allah **اللَّهُ** other than **دُونِ** gods **إِلَٰهَةٍ** is it a falsehood **أَفَنُكَا** worship
that you seek **تُيَدُّونَ**

78. And left for him (a goodly remembrance) among the later generations: 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Ālamîn (mankind, jinn and all that exists)!" 80. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 81. Verily, he [Nûh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nûh's (Noah's)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?"

فَمَا ظَنُّكَ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ وَرَآهُ إِلَىٰ آلِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ وَرَآهُ عَلَيْهِمْ صُرُوفًا بِالْأَيْمَنِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾ قَالَ أَعْبُدُونِ مَا
تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

of ﴿٨٧﴾ about the Lord رَبِّ do you think ظَنُّكَ then what فَمَا
the ﴿٨٨﴾ at في a glance نَظْرَةً then he looked فَنَظَرَ the worlds
so they ﴿٨٩﴾ am sick سَقِيمٌ verily I إِنِّي and he said فَقَالَ stars
then he رَآهُ and departed مُدْبِرِينَ ﴿٩٠﴾ away from him عَنْهُ turned
will you not أَلَا and said قَالَ ﴿٩١﴾ their gods آلِهِمْ to إِلَىٰ turned
﴿٩٢﴾ not لَا with you that لَكُمْ what is the matter مَا eat تَأْكُلُونَ ﴿٩٣﴾
striking صُرُوفًا upon them عَلَيْهِمْ then he turned وَرَآهُ you speak out
towards him إِلَيْهِ then they came فَأَقْبَلُوا with his right hand ﴿٩٤﴾
what مَا do you worship أَعْبُدُونَ he said قَالَ ﴿٩٥﴾ hastening يَزْفُونَ
and وَمَا created you خَلَقَكُمْ while Allah وَاللَّهُ you carve تَنْحِتُونَ ﴿٩٦﴾
a بُيُوتًا for him لَهُ build ابْنُوا they said قَالُوا ﴿٩٧﴾ you do what
the blazing fire الْجَحِيمِ ﴿٩٧﴾ into فِي and throw him فَأَلْقُوهُ building

87. "Then what think you about the Lord of the 'Ālamîn (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the

his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Abraham!

فَدَصَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٤﴾ إِنَّ هَذَا لَهُوَّ الْبَلَاءُ الْمُبِينُ ﴿١٠٥﴾ وَكَذَبْتَهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٦﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٧﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٨﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴿١١١﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٢﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٣﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٤﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾

thus كَذَلِكَ verily إِنَّا the dream الرُّؤْيَا you fulfilled صَدَقْتَ verily فَدَصَدَقْتَ
that كَذَلِكَ verily إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي
and We وَكَذَبْتَهُ the manifest الْمُبِينُ trial الْبَلَاءُ is indeed هَذَا
and We وَتَرَكْنَا a great عَظِيمٍ with sacrifice بِذَبْحٍ ransomed him
the generations (to come) in الْآخِرِينَ among فِي for him عَلَيْهِ left
thus كَذَلِكَ Abraham إِبْرَاهِيمَ upon عَلَيْهِ (but) peace سَلَامٌ later time
verily he إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي indeed
and وَبَشَّرْنَاهُ believing الْمُؤْمِنِينَ Our slaves عِبَادِنَا one of مِنْ was
a prophet نَبِيًّا of Isaaq إِسْحَاقُ We gave him the glad tidings
إِسْحَاقَ him عَلَيْهِ and We blessed وَبَارَكْنَا the righteous الصَّالِحِينَ from
and (on) إِسْحَاقَ and of ذُرِّيَّتِهِمَا and their progeny مُحْسِنٌ themselves
and some wrong ظَالِمٌ and some right نَفْسِهِ
مُبِينٌ We gave Our Grace مَنَّا and indeed وَلَقَدْ plainly
and We saved them وَجَعَلْنَاهُمَا and Aaron وَهَارُونَ Moses مُوسَى
وَقَوْمَهُمَا and their people مِنْ and their people الْقَوْمِ
the الْعَظِيمِ distress الْكَرْبِ from
they هُمْ so they became فَكَانُوا and helped them وَنَصَرْنَاهُمْ great
the victors الْغَالِبِينَ

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). 106. Verily, that indeed was a manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كَبش — a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. "Salâm (peace) be upon Ibrâhîm (Abraham)!" 110. Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

وَأَيَّدْنَاهُمَا بِالْكِتَابِ الْمُسَيِّينَ ﴿١١٣﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٤﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِينَ ﴿١١٥﴾ سَلَامًا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٦﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٨﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١١٩﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٠﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢١﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٢﴾ فَكَذَّبُوهُ فَأَنْتُم لِمُخَضَّرُونَ ﴿١٢٣﴾

the clear ﴿١١٣﴾ Scripture الْكِتَابِ and We gave them وَأَيَّدْنَاهُمَا
and guided them هَدَيْنَاهُمَا الصِّرَاطَ the right الْمُسْتَقِيمَ and
the generations (to الْأَخْيَرِينَ among فِي for them عَلَيْهِمَا We left
Moses مُوسَى upon peace سَلَامًا come) in the later times
We reward وَهَارُونَ ﴿١١٦﴾ and Aaron إِنَّا كَذَلِكَ verily
the good-doers الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمْ مِنْ عِبَادِنَا of
was believing وَإِنَّ إِلْيَاسَ the slaves الْمُؤْمِنِينَ ﴿١١٨﴾ and verily
to he said قَالَ when إِذْ the Messengers الْمُرْسَلِينَ ﴿١١٩﴾
will you not أَتَدْعُونَ fear (Allah) أَتَدْعُونَ will you not
the Best أَحْسَنَ and forsake وَتَذَرُونَ Ba'l (idol) call upon
and the Lord رَبَّ your Lord رَبَّكُمْ Allah of creators الْخَالِقِينَ ﴿١٢١﴾
but they denied فَكَذَّبُوهُ (the early) الْأَوَّلِينَ ﴿١٢٢﴾ you fathers
will be brought forth لِمُخَضَّرُونَ ﴿١٢٣﴾ so they certainly him

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" 121. Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allâh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَرَكَعًا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِن لُّوطًا لِّمِنَ الرُّسُلِ ﴿١٣٣﴾ إِذْ بَعَثْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَانْكَرُ لَنُورُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِن يُونُسَ لِمِنَ الرُّسُلِ ﴿١٣٩﴾ إِذْ أَتَىٰ إِلَى الْفُلِّكَ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

إِلَّا the chosen of Allah slaves عِبَادَ except ١٢٨ وَرَكَعًا generations (to ١٢٩ among في for him عَلَيْهِ and We left ١٣٠ Elias ١٣١ upon عَلَى peace be سَلَامٌ come) in later times ١٣٢ the good-doers الْمُحْسِنِينَ We reward نَجْزِي thus كَذَلِكَ verily ١٣٣ the good-doers الْمُحْسِنِينَ Our slaves الْمُؤْمِنِينَ ١٣٤ believing ١٣٥ one of ١٣٦ Lot لُوطًا and verily ١٣٧ the Messengers الرُّسُلِ was one of ١٣٨ When بَعَثْنَاهُ and his family وَأَهْلَهُ We saved him ١٣٩ ١٤٠ all ١٤١ عَجُوزًا except ١٤٢ those الَّذِينَ among في an old woman (who was) ١٤٣ then ١٤٤ who remained behind ١٤٥ the ١٤٦ We destroyed دَمَرْنَا ١٤٧ then ١٤٨ who remained behind ١٤٩ in ١٥٠ by them مُصْبِحِينَ ١٥١ ١٥٢ you pass عَلَيْهِمْ and verily you ١٥٣ rest ١٥٤ وَانْكَرُ and at night ١٥٥ ١٥٦ the morning ١٥٧ ١٥٨ will you not ١٥٩ ١٦٠ then ١٦١ ١٦٢ the ١٦٣ was one of ١٦٤ Jonah يُونُسَ and verily ١٦٥ ١٦٦ reflect ١٦٧ ١٦٨ Messengers ١٦٩ ١٧٠ when ١٧١ ١٧٢ he ran إِلَى to الْفُلِّكَ the ship الْمَشْحُونِ ١٧٣ among ١٧٤ and he was ١٧٥ فَكَانَ He casted lots فَسَاهَمَ the laden ١٧٦ ١٧٧ ١٧٨ the losers فَالْتَقَمَهُ then ١٧٩ ١٨٠ ١٨١ ١٨٢ the Fish الْحُوتُ then ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠ ١٥٣١ ١٥٣٢ ١٥٣٣ ١٥٣٤ ١٥٣٥ ١٥٣٦ ١٥٣٧ ١٥٣٨ ١٥٣٩ ١٥٤٠ ١٥٤١ ١٥٤٢ ١٥٤٣ ١٥٤٤ ١٥٤٥ ١٥٤٦ ١٥٤٧ ١٥٤٨ ١٥٤٩ ١٥٥٠ ١٥٥١ ١٥٥٢ ١٥٥٣ ١٥٥٤ ١٥٥٥ ١٥٥٦ ١٥٥٧ ١٥٥٨ ١٥٥٩ ١٥٦٠ ١٥٦١ ١٥٦٢ ١٥٦٣ ١٥٦٤ ١٥٦٥ ١٥٦٦ ١٥٦٧ ١٥٦٨ ١٥٦٩ ١٥٧٠ ١٥٧١ ١٥٧٢ ١٥٧٣ ١٥٧٤ ١٥٧٥ ١٥٧٦ ١٥٧٧ ١٥٧٨ ١٥٧٩ ١٥٨٠ ١٥٨١ ١٥٨٢ ١٥٨٣ ١٥٨٤ ١٥٨٥ ١٥٨٦ ١٥٨٧ ١٥٨٨ ١٥٨٩ ١٥٩٠ ١٥٩١ ١٥٩٢ ١٥٩٣ ١٥٩٤ ١٥٩٥ ١٥٩٦ ١٥٩٧ ١٥٩٨ ١٥٩٩ ١٦٠٠ ١٦٠١ ١٦٠٢ ١٦٠٣

الْجَحِيمِ ﴿١٦٦﴾ وَمَا مِنَّا إِلَّا لَهُم مَّقَامٌ مَّعْلُومٌ ﴿١٦٧﴾ وَإِنَّا لَنَحْنُ الصَّافِرُونَ ﴿١٦٨﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٩﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٧٠﴾

they وَلَدَ Allah ﷻ has begotten over (rather daughters عَلَى daughters أَبْنَاءُ are liars how كَيْفَ what is the matter with you مَا لَكُمْ sons أَلْبَسِينَ ﷻ than) فَتَذَكَّرُونَ ﷻ will you not أَفَلَا do you decide تَفْكَرُونَ ﷻ then remember تَذَكَّرُوا ﷻ authority مُبِيتٌ ﷻ is there for you لَكُمْ or truthfulness صَادِقِينَ ﷻ you are كُنْتُمْ if إِنَّ your Book بِكِتَابِكُمْ bring between بَيْنَ and they have invented the الْجَنَّةِ knew well عَلِمَتْ but indeed وَقَدْ a kinship نَسَبًا the jinns indeed will be brought for account لَمُحَضَّرُونَ ﷻ that they إِنَّمَا jinns they attribute يَصِفُونَ ﷻ from what عَمَّا Allah ﷻ glorified be سُبْحَانَ unto him إِلَّا except عِبَادَ the slaves ﷻ of Allah الْمَخْلُوعِينَ ﷻ the chosen فَإِنَّكُمْ so verily you وَمَا those whom تَتَّبِعُونَ ﷻ and those whom تَتَّبِعُونَ ﷻ lead astray يَقْتَرِنِينَ ﷻ over him عَلَيْهِ you أَنْتُمْ cannot مَا worship and وَمَا in Hell الْجَحِيمِ ﷻ to burn صَالٍ who are هُوَ those مَنْ except a مَعْلُومٌ place مَقَامٌ he has لَهُ but إِلَّا of us مَعَنَا there is not وَإِنَّا stand in rows أَنصَارُونَ ﷻ we (angels) لَنَعْنُ and verily وَإِنَّا known and indeed وَإِنْ who glorify النَّاسِحُونَ ﷻ we are they لَنَعْنُ and verily قَالُوا ﷻ to say لَقَوْلُهُمْ ﷻ they used

152. “Allâh has begotten (offspring — the angels being the daughters of Allâh)?” And, verily, they are liars! **153.** Has He (then) chosen daughters rather than sons? **154.** What is the matter with you? How do you decide? **155.** Will you not then remember? **156.** Or is there for you a plain authority? **157.** Then bring your Book if you are truthful! **158.** And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). **159.** Glorified be Allâh! (He is free) from what they attribute unto Him! **160.** Except the slaves of Allâh, whom He chooses (for His mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh). **161.** So, verily, you (pagans) and those whom you worship (idols) **162.** Cannot lead astray [turn away from Him (Allâh) anyone of the believers], **163.** Except those who are predestined to burn in Hell! **164.** And there is not one of us (angels) but has his known place (or position); **165.** And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٦﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٧﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٦٨﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِِبَادِنَا الْمُرْسَلِينَ ﴿١٦٩﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٠﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧١﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٢﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٣﴾ أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿١٧٤﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٥﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٦﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٧﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٨﴾ وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٧٩﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

لَوْ أَنَّ (that) عِنْدَنَا we had ذِكْرًا a reminder مِنَ from the الْأَوَّلِينَ (of) the men of old لَكُنَّا we would have indeed been عِبَادَ Allah's slaves الْمُخْلَصِينَ the chosen Allah's the chosen فَكَفَرُوا but they disbelieve بِهِ in it فَسَوْفَ has and they will يَعْلَمُونَ and they will وَلَقَدْ come to know سَبَقَتْ and verily the كَلِمَتُنَا Our Word لِإِِبَادِنَا for our slaves الْمُرْسَلِينَ the Messengers gone forth إِنَّهُمْ that they verily لَهُمُ surely they are الْمَنصُورُونَ the victors وَإِنَّ جُنَدَنَا and verily جُنَدًا Our hosts (soldiers) فَتَوَلَّ the victors عَنْهُمْ so turn away حَتَّى from them وَأَبْصِرْهُمْ a while حِينٍ for they seek يَبْصِرُونَ do (they) on Our torment أَفِعْدَابِنَا see into their courtyard بِسَاحَتِهِمْ it descends نَزَلَ then when فَإِذَا to hasten فَسَاءَ then evil will be صَبَاحُ the morning الْمُنْذَرِينَ for those who وَتَوَلَّ had been warned عَنْهُمْ so turn away حَتَّى for حِينٍ a while وَأَبْصِرْ and watch فَسَوْفَ they shall يُبْصِرُونَ see سُبْحَنَ of Honor and Power رَبِّكَ your Lord رَبِّ the Lord الْعِزَّةِ and peace. بَصِفُونَ they attribute unto Him عَمَّا from what يَصِفُونَ they attribute unto Him وَسَلِّمْ they attribute unto Him وَسَلِّمْ upon the الْمُرْسَلِينَ the Messengers وَعَلَى be and all praise be لِلَّهِ the Lord الْحَمْدُ to Allah رَبِّ the Lord الْعَالَمِينَ the Lord of all worlds

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh), 169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!" 170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know! 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily, would be made triumphant, 173. And that

Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ السَّادِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْقُرْمَانِ ذِي الذِّكْرِ ① بِلِ الَّذِينَ كَفَرُوا فِي عِزِّهِ وَيُفَاقِي ② كَرَّ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا ذَلَّتْ جَيْنَ
مَنَاصِ ③ وَرَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ④ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَبٌ ⑤ وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَاصْبِرُوا عَلَىٰ آلِهِمْ كُرْ إِنَّ هَذَا لَشَيْءٌ بُرَادٌ ⑥

صَّ وَالْقُرْمَانِ Sad full of ذِي by the Quran ① الذِّكْرِ reminding بِلِ nay
الَّذِينَ كَفَرُوا those who كَفَرُوا in فِي disbelieve are عِزِّهِ false pride وَيُفَاقِي ②
كَرَّ أَهْلَكْنَا how many كَرَّ and opposition We have destroyed مِنْ قَبْلِهِمْ
ذَلَّتْ جَيْنَ before them فَنَادُوا generations ذَلَّتْ and they cried out
وَرَجَبُوا for escape ③ مَنَاصِ time جَيْنَ there was no longer
جَاءَهُمْ that جَاءَهُمْ a warner مِنْهُمْ a warner
هَذَا the disbelievers الْكَافِرُونَ and said وَقَالَ among themselves
سَاحِرٌ كَذَّابٌ ④ أَجَعَلَ الْآلِهَةَ all gods إِلَهًا has he made
وَاحِدًا ⑤ عَجَبٌ a thing لَشَيْءٌ this is هَذَا verily إِنَّ one into god
الَّذِينَ كَفَرُوا among them كَفَرُوا the leaders كَفَرُوا and went about
وَاصْبِرُوا go on آمَسُوا that your gods آمَسُوا to عَلَىٰ and remain constant
بُرَادٌ ⑥ لَشَيْءٌ this is هَذَا verily إِنَّ designed

Sûrat Sâd XXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Sâd [These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but

Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!"

مَا سَمِعْنَا بِهَذَا فِي آلِهَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنُودٌ مَاهُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

مَا سَمِعْنَا not we have heard هَذَا the like of this آلِهَةِ among the religion of later days إِنْ nothing هَذَا this is إِلَّا but أَمْ نَزَّلَ an invention عَلَيْهِ has been sent down الذِّكْرُ to him مِنْ from بَيْنِنَا among us بَلْ nay but هُمْ they are فِي in شَكٍّ about ذِكْرِي My Reminder لَا nay but يَذُوقُوا not عَذَابِ they have tasted أَمْ or عِنْدَهُمْ they have tasted رَحْمَةِ the treasures رَبِّكَ of the Mercy الْعَزِيزِ of your Lord الْوَهَّابِ All-Mighty أَمْ the Real Bestower لَهُمْ for them مُلْكُ the domain السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and what بَيْنَهُمَا is between them فَلْيَرْتَقُوا (if so), let them ascend up هُنَالِكَ they are there مَهْزُومٌ defeated الْأَحْزَابِ of the confederates

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْلَىٰ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

كَذَّبَتْ قَبْلَهُمْ denied قَوْمُ before them قَوْمُ of Noah نُوحٍ and وَعَادٌ and فِرْعَوْنُ Ad and the dwellers وَأَصْحَابُ of Lot لُوطٍ and the people ثَمُودُ and the confederates الْأَحْزَابُ such were أُولَٰئِكَ of the wood لَيْلَىٰ the Messengers الرُّسُلُ denied كَذَّبَ but لَا each of them كُلُّ not wait فَحَقَّ and not وَمَا My Torment عِقَابِ therefore justified صَيْحَةً only these هَٰؤُلَاءِ a single شَيْءٌ not لَهَا مِنْ فَوَاقٍ of pause of ending وَقَالُوا and they say رَبَّنَا Our Lord عَجِّلْ of hasten قِطَّنَا to us قَبْلَ our account/reward يَوْمِ the Day الْحِسَابِ of Reckoning أَصْبِرْ on عَن be patient مَا they say وَادْكُرْ and remember عَبْدَنَا Our slave دَاوُدَ David ذَا endued الْأَيْدِ with power إِنَّهُ verily he was أَوَّابٌ ever سَخَّرْنَا have made الْجِبَالَ oft-returning in repentance إِنَّا We سَخَّرْنَا verily in the الْعَشِيِّ glorify Our praise مَعَهُ with him يُسَبِّحْنَ the mountains and after sunrise وَالْإِشْرَاقِ evening

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. 14. Not one of them but belied the Messengers; therefore My Torment was justified. 15. And these only wait for a single *Saiha* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). 18. Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّدْنَاهُ الْحِكْمَةَ وَقَصَلْنَا لَلِطَافِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَخْرَجَ بَيْنَنَا بِالْحَقِّ وَلَا تُضِلُّنَا إِلَى سَوَاءٍ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

وَالطَّيْرِ and the birds مَحْشُورَةً assembled كُلٌّ all لَهُ with him أَوَّابٌ ﴿١٩﴾ and did turn وَشَدَدْنَا and We made strong مُلْكَهُ his kingdom وَأَيَّدْنَاهُ and gave him الْحِكْمَةَ wisdom وَقَصَلْنَا and sound judgement لَلِطَافِ ﴿٢٠﴾ in the news نَبَأُ reached you أَتَاكَ and has هَلْ speech (decision) الْخَصْمِ they climbed over تَسَوَّرُوا when إِذْ of the litigants David upon دَاوُدَ they entered in دَخَلُوا when إِذْ the chamber فَفَزِعَ and he was terrified مِنْهُمْ and they said قَالُوا of them لَا they not تَخَفْ fear two litigants خَصْمَانِ Bَيْنَ has wronged بَعْضِنَا one of us عَلَى on the other فَأَخْرَجَ therefore, judge بَيْنَنَا the truth with بِالْحَقِّ and not تُضِلُّنَا and guide us وَأَهْدِنَا to سَوَاءٍ the Right Way الصِّرَاطِ ﴿٢٢﴾ إِنَّ verily هَذَا this is أَخِي my brother لَهُ he has تِسْعٌ وَتِسْعُونَ ninety-nine نَعْجَةً ewe (female sheep) وَلِيَ I have one نَعْجَةٌ ewe وَاحِدَةٌ and he said فَقَالَ one أَكْفِلْنِيهَا and he overpowered me وَعَزَّنِي me in الْخِطَابِ ﴿٢٣﴾ speech

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubî*)
 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيكَ إِيَّاكَ نِجَاجِهِ. وَإِنَّ كَثِيرًا مِّنَ الظَّالِمَةِ لَبَنِي بِغَضِبِهِمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَكَ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّغَابٍ ﴿٢٥﴾ بِنَدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

قَالَ (David) said لَقَدْ (he) indeed ظَلَمَكَ he has wronged you بِسُؤَالِ in demanding
 and verily إِيَّاكَ your ewe نِجَاجِهِ to وَإِنَّ his ewes كَثِيرًا many of الظَّالِمَةِ partners
 (on) one لَبَنِي oppress بَعْضِهِمْ on and do بَعْضٍ another إِلَّا except الَّذِينَ those who ءَامَنُوا believe
 and وَعَمِلُوا do الصَّالِحَاتِ righteous deeds وَقَلِيلٌ few مَا هُمْ and they are وَظَنَّ they are
 and فَاسْتَغْفَرَ We have tried him فَتَنَّاهُ that دَاوُدُ David أَنَّمَا guessed
 and وَخَرَّ of his Lord رَبَّهُ he sought forgiveness رَاكِعًا and fell down
 لَمْ so We forgave فَغَفَرْنَا and turned in repentance وَأَنَابَ ﴿٢٤﴾ prostrate
 a near لَزُلْفَىٰ to us عِندَنَا for him لَمْ and verily وَإِنَّ that him
 إِنَّا O David! return بِنَدَاوُدَ ﴿٢٥﴾ and a good access وَحُسْنَ
 جَعَلْنَاكَ verily We خَلِيفَةً have placed you فِي on الْأَرْضِ
 فَاحْكُم earth بَيْنَ so judge you النَّاسِ between بِالْحَقِّ in truth وَلَا
 for it will mislead فَيُضِلَّكَ your desire الْهَوَىٰ follow and not
 those who verily الَّذِينَ of Allah إِنَّ the Path سَبِيلِ from you
 for Allah's Path سَبِيلِ from wander astray يَضِلُّونَ عَن
 them عَذَابٌ شَدِيدٌ torment بِمَا a severe because نَسُوا they forget يَوْمَ
 Reckoning الْحِسَابِ ﴿٢٦﴾ the Day of

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿١٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ السَّافِقِينَ كَالْفُجَّارِ ﴿١٨﴾ كَذَّبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَذَّبُوا ءَايَاتِهِ وَلَيْسَ ذِكْرُ أُولَئِكَ إِلَّا لِبَشَرٍ ءَاتَتْهُ ءُورَابٌ ﴿١٩﴾ وَوَهَبْنَا لِذَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ ءَوَّابٌ ﴿٢٠﴾

وَمَا خَلَقْنَا the heaven السَّمَاءَ We created and not وَمَا the earth وَالْأَرْضَ in between them بَيْنَهُمَا and all that وَمَا without purpose بَطْلًا that is ظَنُّ the consideration الَّذِينَ of those who disbelieve كَفَرُوا from النَّارِ ﴿١٧﴾ then woe فَوَيْلٌ to those who الَّذِينَ كَفَرُوا to those who disbelieve مِنَ the Fire أَمْ the Fire أَمْ يَجْعَلُ or shall We treat (make) يَجْعَلُ those who الَّذِينَ shall We treat as those كَالْمُفْسِدِينَ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe shall We treat يَجْعَلُ or أَمْ earth الْأَرْضِ on فِي who are corrupters this is a كَذَّبَ as criminals كَالْفُجَّارِ ﴿١٨﴾ the righteous persons full of أَنْزَلْنَاهُ إِلَيْكَ which We have sent down مُبْرَكٌ to you بَرَكَاتٍ over its Verses لِيَذَّبُوا that they may ponder وَمَا بَشَرٍ ءَاتَتْهُ ءُورَابٌ blessings and وَلَيْسَ ذِكْرُ أُولَئِكَ men of الْأَلْبَابِ ﴿١٩﴾ understanding وَوَهَبْنَا how excellent نِعَمَ Solomon سُلَيْمَانَ to David إِذَاوُدَ We have granted was ever oft-returning in الْعَبْدِ إِنَّهُ ﴿٢٠﴾ verily he أَوَّابٌ repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ لِلْجِيَادِ ﴿٢١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٢٢﴾ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٢٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٢٤﴾ قَالَ رَبِّ

أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

in the الْعِشِيِّ before him عَلَيْهِ there were displayed عُرِضَ when إِذْ the well-trained of highest breed الْخِيَادُ horses أَلَصَّفْنَاهُ evening فَقَالَ and he said إِنَّي (Alas) verily, I أَحْبَبْتُ did love حُبَّ love الْحَقِّرِ of the good عَنْ instead of ذَكَرَ remembering رَبِّي My Lord حَتَّى in بِالْجَبَابِ and (the sun) had hidden تَوَارَتْ till the time was over in فُكِّفَنِي back to me عَلَيَّ bring them (horses) رُدُّوْهَا the veil (of night) over their legs بِالسُّوقِ to pass his hand مَسَحًا then he began وَالْأَعْنَاقِ and their necks وَلَقَدْ and indeed فَتَنَّا We did try سُلَيْمَانَ Solomon وَالْقَيْنَا and We placed عَلَى on كُرْسِيِّهِ his throne جَسَدًا a body ثُمَّ a body أَنَابَ then he did return قَالَ he said رَبِّ my Lord أَغْفِرْ a kingdom as مُلْكًا upon me لِي and bestow وَهَبْ me لِي forgive after me لَا such لَا يَنْبَغِي shall not belong لِأَحَدٍ to any other مِّنْ بَعْدِي to any other so We فَسَخَّرْنَا the Bestower الْوَهَّابُ you are أَنْتَ verily إِنَّكَ subjected لَهُ to him الرِّيحَ the wind تَجْرِي it blew بِأَمْرِهِ to his order رُخَاءً gently حَيْثُ wherever أَصَابَ he willed

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my '*Asr* prayer)" till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾ وَأَخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَّهُمُ عَذَابًا لَّزْلَةً وَحَسَنَ مَّعَابٍ ﴿٤٠﴾ وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي الشَّيْطَانُ يَنْصُبْ عَلَيَّ وَعَذَابٌ عَظِيمٌ ﴿٤١﴾ أَرْكُضْ بِرَجْلِكَ هَذَا مَغْسِلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

وَالشَّيَاطِينَ every kind كُلِّ and also the devils from the jinns
 فِي bound مُقَرَّنِينَ and (also) others وَمَاخَرِينَ and diver وَعَوَاصٍ ۝
 so spend you فَاتِنُ Our gift عَطَاؤُنَا this is هَذَا fetters الْأَصْفَادِ ۝
 and account will be asked وَرَأَى no حِسَابٍ ۝ withhold or أَوْ أَمْسِكَ
 and good وَحَسَنَ a near access لِرُؤْفَتِنَا with us عِنْدَنَا for him لَمْ verily
 ۝ Job أَيْوَبَ Our slave عَبْدَنَا and remember وَادْكُرْ final return مَنَابِ ۝
 has مَسَى that verily أَنَّى his Lord رَبُّهُ he invoked نَادَى when
 and torment وَعَذَابٍ ۝ with distress يُضَيِّبُ Satan الشَّيْطَانُ touched me
 (a مُتَنَسِّلًا this is هَذَا with your foot بِرِجْلِكَ strike (the ground) اِرْكُضْ
 and وَهَبْنَا and drink وَشَرَبًا ۝ cool بَارِدٌ spring of water) to wash in
 وَمِثْلَهُمُ and the like thereof هُمُ his family أَهْلُهُ him لَهُ We gave
 and a Reminder وَذِكْرِي from us مِنَّا Mercy رَحْمَةً along with them
 لِّأُولِي who understand الْآلَتِبِ ۝ for those

37. And also the *Shayâfîn* (devils) from the jinn (including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" 42. (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَحُذِّ يَدُكَ ضَعْفًا فَأَضْرِبْ يَدَهُ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ۝ ٤١ وَادْكُرْ عَبْدَنَا إِيْرَهُيمَ وَإِسْحَاقَ وَيَعْقُوبَ
 أُولِي الْأَيْدِي وَالْأَنْصَارِ ۝ ٤٢ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝ ٤٣ وَلَهُمْ عِنْدَنَا لِيْنُ الْمُصْطَفَيْنِ الْآخِيَارِ ۝
 وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْآخِيَارِ ۝

وَحُذِّ and take يَدُكَ in your hand ضَعْفًا a bundle of branches فَأَضْرِبْ
 وَلَا therewith يَدَهُ and strike تَحْنُتْ break your oath إِنَّا
 وَجَدْنَاهُ verily صَابِرًا patient نِعَمَ We found him (a) الْعَبْدِ how excellent
 slave إِنَّهُ he أَوَّابٌ verily he ۝

وَأَذْكُرْ عِبْدَنَا Abraham and remember and رَاسِخُونَ Abraham
 and Isaaq and يَعْقُوبَ and أُولَى (all) owners of strength وَالْأَبْصَارِ ﴿١٥﴾
 We did أَنْفَضْتُمْ verily إِنَّا and also of religious understanding
 the by granting them a good thing وَبِالْأَمْرِ choose them
 and وَعِدْنَا and verily they are رِثَتِهِمْ of the home الدَّارِ ﴿١٦﴾ remembrance
 and the best and the best الْأَخْيَارِ ﴿١٧﴾ chosen of those لَيْنَ Us
 and Dhul- and إِسْمَاعِيلَ and الْيَسَعَ and Elisah and Kiflِ and
 the best الْأَخْيَارِ ﴿١٨﴾ among مِن and all are كُلِّ

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismâ'il (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿١٥﴾ جَنَّاتٍ عَدْنٍ مُمْنَعَةٍ لَّهُمُ الْآبُورُ ﴿١٦﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكَهْمٍ كَثِيرٍ
 وَشَرَابٍ ﴿١٧﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْفَرَاشِ أَنْزَابٍ ﴿١٨﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿١٩﴾ إِنَّ هَذَا لِرِزْقِنَا مَا لَكُمْ مِنْ تَفَادٍ ﴿٢٠﴾
 هَذَا وَإِنَّ لِلطَّاغِيْنَ لَشَرَّ مَآبٍ ﴿٢١﴾ جَهَنَّمَ يَصْلَوْنَهَا فَيَكْسُوْنَ إِلَٰهَادُ ﴿٢٢﴾ هَذَا فَلْيَذُوقُوْهُ حَبِيْرٌ وَعَسَآئُ ﴿٢٣﴾ وَآخِرُ مِنْ
 شِكْلِهِمْ أَنْزَابُ ﴿٢٤﴾

هَذَا ذِكْرٌ this is وَإِنَّ a Reminder لِمُتَّقِينَ and verily لِحُسْنِ people
 جَنَّاتٍ Gardens عَدْنٍ final return مَآبٍ ﴿١٥﴾ is a good
 لَّهُمُ الْآبُورُ ﴿١٦﴾ for them which are open مُتَّكِئِينَ everlasting
 فِيهَا they will recline يَدْعُونَ therein فِيهَا they will call
 بِفَكَهْمٍ كَثِيرٍ for fruits وَشَرَابٍ ﴿١٧﴾ and drinks
 قَصِيرَاتُ الْفَرَاشِ chastе females restraining and with them will be
 أَنْزَابٍ ﴿١٨﴾ glances هَذَا equal in age تُوَعَدُونَ what
 لِيَوْمِ الْحِسَابِ ﴿١٩﴾ for the Day of Reckoning إِنَّ هَذَا
 verily

finish ﴿٥٠﴾ any من for it لم not ما Our provision لِرِزْقَا this is
 will نَسْرَ for the transgressors لِلطَّٰغِيْنَ and verily وَرَبَّكَ this is so هَٰذَا
 where they will burn بَصَلْوَنَآ Hell جَهَنَّمَ return ﴿٥١﴾ be an evil
 then let تَبْدُوهُ this is so هَٰذَا is that place to rest إِلَهَادًا and worst
 and dirty wound وَغَسَّاقًا a boiling fluid حَبِيبَةً them taste it
 similar شَكْلِهِ of من and other (torments) وَمَاخَرُ discharge (pus)
 (all together) in pairs ﴿٥٢﴾ kind

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! 54. (It will be said to them)! Verily, this is Our provision which will never finish. 55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ)— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind — all together!

هَٰذَا فَوْجٌ مُّقْتَصِمٌ مَّعَكُمْ لَا مَرْجَا بِهِمْ ؕ إِلَيْهِمْ صَالُوا النَّارَ ﴿٥٠﴾ قَالُوا بَلْ أَنشَرَكُمَا بِكُورٍ أَنشَرُوا قَدْ مَثَلُوهُ لَنَا فَيَنْسُ
 الْفَرَارُ ﴿٥١﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَٰذَا فَرَدُّهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٥٢﴾ وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
 الْأَشْرَارِ ﴿٥٣﴾ أَخَذَتْهُمْ سِغْرِيًّا أَمْ رَافَتْ عَنْهُمْ الْأَبْصَارُ ﴿٥٤﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُّمُ أَهْلِ النَّارِ ﴿٥٥﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن
 إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٥٦﴾

مَنَا this is فَوْجٌ a troop مُّقْتَصِمٌ entering مَّعَكُمْ no لَا with you مَرْجَا
 in النَّارِ they shall burn صَالُوا verily إِلَيْهِمْ for them بِهِمْ welcome
 welcome مَرْجَا no لَا you (too) أَنشَرُ nay بَلْ they say قَالُوا the Fire
 بِكُورٍ upon us لَنَا who brought this قَدْ مَثَلُوهُ it is you أَنشَرُ for you
 our Lord رَبَّنَا they said قَالُوا the place to stay in الْفَرَارُ so evil is
 مَنْ قَدَّمَ whoever قَدَّمَ brought لَنَا upon us هَٰذَا this فَرَدُّهُ add to him عَذَابًا
 and they said قَالُوا the Fire النَّارِ in فِي a double ضِعْفًا a torment

مَا what is the matter لَنَا with us لَا not نَرَى we see رِجَالًا men كَذَّابِينَ the bad ones
 نَعُدُّهُمْ we used to count (them) بَيْنَ among الْأَشْرَارِ ﴿٥٩﴾ the bad ones
 أَلَتَّخَذْتَهُمْ did we take them سِخْرِيًّا or أَمْ as an object of mockery زَاغَتْ
 they failed to percieve عَيْنُهُمْ they الْأَبْصَارُ ﴿٦٠﴾ eyes إِنَّ verily ذَلِكَ that is
 الْحَقَّ the very truth نَحْنُ the mutual dispute أَهْلِ of the people الْقَارِ ﴿٦١﴾
 of the Fire قُلْ only إِنَّمَا I am مُنذِرٌ a warner وَمَا and there
 إِلَهَ any مِن is not إِلَّا god إِلَّا except اللَّهُ Allah الْوَاحِدُ the One الْقَهَّارُ ﴿٦٢﴾
 the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth — the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْفَقْرُ ﴿٦٣﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٤﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٥﴾ مَا كَانَ لِي مِنْ عِلْمٍ
 بِالْمَلَكِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٦﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦٧﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٦٨﴾
 فَإِذَا سَوَّيْتُهُمْ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمْ سَاجِدِينَ ﴿٦٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٠﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ
 وَكَانَ مِنَ الْكَافِرِينَ ﴿٧١﴾

رَبِّ the Lord السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and all
 that بَيْنَهُمَا the الْعَزِيزُ the All-Mighty الْفَقْرُ ﴿٦٣﴾ the
 قُلْ Oft-Forgiving نَبَأٌ that is عَظِيمٌ ﴿٦٤﴾ a great أَنْتُمْ you
 عَنْهُ from which مُعْرِضُونَ ﴿٦٥﴾ you turn away مَا كَانَ not لِي I had
 مِنْ any عِلْمٍ knowledge بِالْمَلَكِ of the chiefs (angels) الْأَعْلَى on high
 إِذْ when يَخْتَصِمُونَ ﴿٦٦﴾ they were disputing إِنْ not يُوحَىٰ has been inspired
 إِلَيَّ to me إِلَّا except أَنَّمَا that only أَنَا I am نَذِيرٌ a warner ﴿٦٧﴾
 إِذْ when قَالَ said رَبُّكَ your Lord الْمَلَائِكَةَ to the angels

clay طِينٌ from مِنْ a man بَشَرًا I am going to create خَلِّقُ verily
 فَإِنَّا and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُمْ so when
 to him لَمْ then fall down فَسَجَدُوا My soul رُوحِي from مِنْ into him
 the angels الْمَلَائِكَةُ so prostrated فَسَجَدَ prostrate (to him) سَاجِدِينَ ﴿٧٦﴾
 كُفُّوا عَنْهُمْ إِلَّا together أَجْمَعُونَ ﴿٧٧﴾ all of them he إِبْلِيسَ Iblis أَنكَرَ he
 the disbelievers الْكَافِرِينَ ﴿٧٨﴾ of مِنْ and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ân) is a great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

قَالَ إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَتَسْتَكْبِرُ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٦﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٧﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٨﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٨٠﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨١﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨٢﴾

from أَنْ prevents you مَنَعَكَ what مَا O Iblis! إِبْلِيسُ (Allah) said قَالَ
 with both بِإِيْدِي I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ
 of مِنْ are you كُنْتَ or أَمْ are you too proud أَتَسْتَكْبِرُ My Hands
 الْعَالِينَ ﴿٧٦﴾ the high exalted قَالَ (Iblis) said أَنَا خَيْرٌ مِنْهُ better
 and you وَخَلَقْتَهُ fire نَّارٍ from مِنْ you created me خَلَقَنِي than he
 then get out فَأَخْرِجْ Allah said قَالَ clay طِينٌ from مِنْ created him
 and verily إِنَّكَ are outcast رَجِيمٌ ﴿٧٨﴾ for verily you عَلَيْكَ from here
 of الدِّينِ the Day يَوْمِ till إِلَى My Curse لَعْنَتِي on you
 then give me فَأَنْظِرْنِي My Lord رَبِّ (Iblis) said قَالَ Recompense
 (when people) are resurrected يُبْعَثُونَ the Day يَوْمِ till إِلَى respite
 those allowed الْمُنْظَرِينَ of مِنْ verily you are فَإِنَّكَ Allah said قَالَ
 appointed الْمَعْلُومِ of the time الْوَقْتِ the Day يَوْمِ till إِلَى respite

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblis* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." 77. (Allâh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allâh) said: "Verily, you are of those allowed respite 81. "Till the Day of the time appointed."

قَالَ فِعْرِيكَ لَا تُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ ﴿٨٨﴾

I shall surely **لَا تُغْوِيَنَّهُمْ** by your Might then **فِعْرِيكَ** (*Iblis*) said **قَالَ** all **أَجْمَعِينَ** mislead them **إِلَّا** except **عِبَادَكَ** Your slaves **مِنْهُمْ** amongst them **الْمُخْلَصِينَ** the chosen **قَالَ** (Allah) said **فَالْحَقُّ** the truth **وَالْحَقُّ** and the truth **أَقُولُ** I say **لَأَمْلَأَنَّ** that I shall fill **جَهَنَّمَ** Hell **مِنْكَ** with you **وَمَنْ** and those who **يَتَّبِعُكَ** followed you **مِنْهُمْ** them **أَجْمَعِينَ** all **قُلْ** say **مَا** not **أَسْأَلُكُمْ** I ask of you **عَلَيْهِ** for this **مِنْ** any **أَجْرٍ** wage **وَمَا** nor **أَنَا** I am **يَنْ** one of **الْمُتَكَلِّفِينَ** the fakers **ذِكْرٌ** a Reminder **لِلْعَالَمِينَ** (imposters) **إِنَّ** nothing **هُوَ** it is **إِلَّا** but **ذِكْرٌ** its news **نَبَأُ** and you shall certainly know **وَلَنَعْلَمَنَّ** for all (worlds) **بَعْدَ** after **حِينٍ** a while **﴿٨٨﴾**

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." 84. (Allâh) said: "The truth is — and the truth I say — 85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ân) is only a Reminder for all the '*Ālamîn* (mankind and jinn). 88. "And you shall certainly know the truth of it after a while".

only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ أَيْلٌ عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى أَيْلٍ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦﴾ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْزَلَ بِخَلْقِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

خَلَقَ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ He has created بِالْحَقِّ with the truth يَكُوِّرُ He makes overtake أَيْلٌ the night عَلَى the day النَّهَارِ and makes overtake وَيَكُوِّرُ the day النَّهَارُ over the night أَيْلٌ and He subjected وَسَخَّرَ the sun الشَّمْسَ and the moon الْقَمَرَ over each كُلٌّ is running يَجْرِي for term مُّسَمًّى an appointed term أَلَا verily هُوَ He is الْعَزِيزُ the All-Mighty الْغَفُورُ ﴿٦﴾ the Oft-Forgiving خَلَقَكُمْ from نَفْسٍ (Adam) a single ثُمَّ then جَعَلَ made مِنْهَا from it زَوْجَهَا its wife وَأَنْزَلَ and He has sent down ثَمَنِيَّةً eight أَنْزَلَ بِخَلْقِكُمْ pairs خَلَقَكُمْ in بُطُونِ the wombs أُمَّهَاتِكُمْ of your mothers خَلْقًا creation of your mothers مِنْ بَعْدِ after خَلْقٍ creation فِي in ظُلُمَاتٍ three ثَلَاثٍ veils of darkness ذَٰلِكُمْ such is اللَّهُ Allah رَبُّكُمْ but your Lord لَهُ His is الْمُلْكُ the Kingdom لَا no إِلَهَ god إِلَّا but هُوَ He فَأَنَّى how then تُصْرَفُونَ ﴿٦﴾ are you turned away

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نِسَىٰ مَا كَانَ يُدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ نَمَتَّ بِكُفْرِكُمْ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

is not غَنِيٌّ Allah اللَّهُ then verily فَإِنَّ you disbelieve تَكْفُرُوا if إِنْ for His لِعِبَادِهِ He likes يَرْضَىٰ and not وَلَا of you عَنْكُمْ in need He يَرْضَهُ you are grateful تَشْكُرُوا and if وَإِنْ disbelief الْكُفْرَ slaves is pleased therewith لَكُمْ for you وَلَا shall bear وَازِرَةٌ and not تَزِرُ the burden of burdens أُخْرَىٰ then إِلَىٰ of another ثُمَّ so He will inform فَيُنَبِّئُكُمْ your return رَبِّكُمْ your Lord مَرْجِعُكُمْ is your return رَبِّكُمْ to do إِنَّهُ you used كُنْتُمْ (with) what بِمَا you in the الصُّدُورِ of that which is بِذَاتِ (is) the All-Knower عَلِيمٌ some hurt ضُرٌّ man touches مَسَّ and when وَإِذَا breasts to him إِلَيْهِ turning in repentance مُنِيبًا his Lord رَبَّهُ he cries to دَعَا ثُمَّ then إِذَا when خَوَّلَهُ He bestows upon him نِعْمَةً مِنْهُ a favour مِنْهُ he forgets نِسَىٰ from himself he يُدْعُوا (he was) كَانَ what مَا he sets up وَجَعَلَ before قَبْلُ to Him إِلَيْهِ supplicated Allah أَنْدَادًا rivals لِيُضِلَّ in order to mislead others عَنْ from سَبِيلِهِ His Path قُلْ His Path نَمَتَّ say بِكُفْرِكُمْ take pleasure كُفْرِكُمْ in your disbelief قَلِيلًا for a while إِنَّكَ (one) مِنْ surely you are أَصْحَابِ of the dwellers النَّارِ of the Fire ﴿٨﴾

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. 8. And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَنِتٌ ءَاتِيًا سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَؤُلَا الْأَلْبَابِ ﴿٩﴾ قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

أَمَّنْ (he) is one who is obedient to Allah قَنِتٌ during the hours of the night or سَاجِدًا prostrating himself وَقَائِمًا standing (in prayer) يَحْذَرُ the Hereafter الْآخِرَةَ fearing the Mercy رَحْمَةَ hoping for the Lord رَبِّهِ قُلْ of his Lord هَلْ say of his Lord رَبِّهِ equal الَّذِينَ who know يَعْلَمُونَ لَا to those who لَا يَعْلَمُونَ not men of أُولَؤُلَا who will remember يَتَذَكَّرُ it is only إِنَّمَا know الْأَلْبَابِ ﴿٩﴾ understanding قُلْ say يَاعِبَادِ My slaves الَّذِينَ who ءَامَنُوا believe اتَّقُوا be afraid and keep duty رَبَّكُمْ of your Lord لِلَّذِينَ of your Lord أَحْسَنُوا do good in هَذِهِ this الدُّنْيَا world حَسَنَةٌ good وَأَرْضُ Allah's and earth وَاسِعَةٌ is spacious إِنَّمَا only يُوَفَّى their rewards (in أَجْرَهُمْ those who are patient الصَّابِرُونَ shall receive reckoning حِسَابٍ ﴿١٠﴾ without full)

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ

[illegible]

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: “O My slaves, therefore fear Me!”
 17. Those who avoid *At-Tâghûl* (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — 18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghûl*) those are (the ones) whom Allâh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

لَكِنَّ الَّذِينَ أَتَقَوَّاهُمْ لَمْ يُعْرِفُوا مِنْهُ فَهُمْ عَنْ عُرْفٍ مَعِينَةٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿١٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿١٦﴾ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ يَوَدُّ لِلْفَتَنِسَةِ قُلُوبَهُمْ مِنْ ذِكْرِ اللَّهِ أَوْ لِيُنْذِرَ فِي ضَلَالٍ مُبِينٍ ﴿١٧﴾

for them are **لَهُمْ** their Lord **رَبُّهُمْ** fear **أَتَقْوَاهُ** those who **بِالَّذِينَ** but **لَكِنَّ**
 built **عُرُوفَ** lofty rooms **عُرُوفَ** above them **بَيْنَ فَوْقَهَا** lofty rooms **عُرُوفَ**
 this is the Promise **وَعَدَ** rivers **الْأَنْهَارِ** under them **مِنْ تَحْتِهَا** flowing **تَجْرِي**
 in His **الْبَيْعَادَ** Allah **اللَّهُ** does fail **يُخْلِفُ** not **لَا** of Allah **اللَّهُ**
 sends down **أَنْزَلَ** Allah **اللَّهُ** that **أَنْ** you see **نَرَ** do not **أَنْتُمْ** promise
 and causes it to penetrate **فَسَلَكُمُ** water **مَاءَ** the sky **السَّمَاءَ** from **مِنْ**

and afterwards تُر the earth الْأَرْضِ in فِي as water-springs يَنْبِيعَ
 colors of different ألْوَنَ crops رَزَا thereby يَخْرُجُ produces
 and you see them فَتَرَهُ they wither يَبْجُجُ and afterwards ثُمَّ
 dry and broken حُطَلًا He makes them يَجْعَلُهُ then تُر turn yellow
 for لِأُولَى is a reminder لَذِكْرَى this ذَلِكَ in فِي verily إِنَّ pieces
 اللَّهُ has opened سَرَجَ is he who أَفْهَمَ understanding ٱلْأَلْبَسِ ٱلْأَنْبَسِ ﴿٢١﴾
 in عَنِ so that he is فَهُوَ to Islām لِلْإِسْلَامِ his breast صَدْرَهُ Allah
 to those who are لِلْقَيْسَةِ so woe قَوْلَهُ His Lord رَبِّهِ from نِ light
 of اللَّهِ remembrance ذَكَرَ against نِ their hearts قُلُوبَهُمْ hardened
 plain ٱلْأُولَىٰكَ in فِي they are صَلَّىٰكَ error مُبِينِ ﴿٢٢﴾

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
 وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۖ مَن يَشَاءُ ۖ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢١﴾ أَفَمَن يَنْفَعِي
 يُوْجِهَهُمْ سَوَاءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٢﴾ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَتَنَّهُمُ
 الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿٢٣﴾

اللَّهُ Allah نَزَلَ has sent down أَحْسَنَ the best الْحَدِيثِ statement كِتَابًا
 oft-repeated مُّتَشَابِهًا its parts resembling each other مَّثَانِيَ a Book
 تَقْشَعِرُّ shiver مِنْهُ from it جُلُودُ the skins الَّذِينَ the skins يَخْشَوْنَ يَخْشَوْنَ
 ثُمَّ then تَلِينُ soften جُلُودُهُمْ their skins وَقُلُوبُهُمْ their Lord رَبَّهُمْ
 ذِكْرِ the remembrance اللَّهِ of Allah ذَٰلِكَ and إِلَىٰ to ذَكَرَ

with it ۞ He guides ۞ of Allah ۞ the guidance ۞ that is sends ۞ and whomsoever ۞ He pleases ۞ whom ۞ any guide ۞ for him ۞ there is not ۞ Allah ۞ astray ۞ أَفَمَنۡ with his face ۞ will confront ۞ is he then who ۞ of Resurrection ۞ on the Day ۞ torment ۞ the awful what ۞ taste ۞ to the wrong-doers ۞ and it will be said ۞ كُنتُمْ ۞ تَكْسِبُونَ ۞ you used ۞ those who ۞ denied ۞ to earn ۞ from ۞ the torment ۞ so came on them ۞ before them ۞ where ۞ لَا ۞ they perceive ۞

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them belied, and so the torment came on them from directions they perceived not.

فَإِذَا فَعَهُمُ اللَّهُ لِلْغَزَىٰ فِي الْحَيَوةِ الدُّنْيَا وَلِلْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿١٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧﴾ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿١٨﴾ ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا لِّمَنۡ أَحْسَدَ اللَّهُ بَلْ أَكْذَرَهُمْ لَا يَعْلَمُونَ ﴿١٩﴾ إِنَّكَ مِثٌّ وَلِئَنَّهُمْ مَّيْتُونَ ﴿٢٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٢١﴾

فَإِذَا فَعَهُمُ اللَّهُ ۞ the disgrace ۞ لِلْغَزَىٰ ۞ Allah ۞ so made them to taste ۞ of the ۞ but the torment ۞ وَلِلْعَذَابِ ۞ the present ۞ الْحَيَوةِ ۞ life ۞ الدُّنْيَا ۞ Hereafter ۞ أَكْبَرُ ۞ if ۞ لَوْ ۞ is greater ۞ كَانُوا ۞ they (only) ۞ يَعْلَمُونَ ۞ وَلَقَدْ ۞ know ۞ فِي هَٰذَا ۞ in ۞ for men ۞ لِلنَّاسِ ۞ We have put forth ۞ ضَرَبْنَا ۞ and indeed ۞ in order ۞ لَّعَلَّهُمْ ۞ similitude ۞ مَثَلٍ ۞ every (kind) ۞ كُلِّ ۞ of ۞ مِّن ۞ Quran ۞ الْقُرْآنِ ۞ that they ۞ يَتَذَكَّرُونَ ۞ may remember ۞ قُرْآنًا ۞ An Arabic ۞ عَرَبِيًّا ۞ without ۞ ذِي ۞ any ۞ عِوَجٍ ۞ crookedness ۞ لَّعَلَّهُمْ ۞ in order that ۞ يَتَّقُونَ ۞

رَبِّكَ a similitude مَثَلًا Allah الله puts forth ضَرَبَ may avoid all evil
 disputing مُتَنَزِعُونَ many partners شُرَكَاءُ belonging to فِيهِ a man
 belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another
 in comparision مِثْلًا equal يَسْتَوِيَانِ are those هَلْ to one master لِرَجُلٍ
 الْحَمْدُ most of them أَكْثَرُهُمْ but بَلْ to Allah اللَّهُ All praise is due
 and verily وَلَهُمْ will die مَيِّتٌ verily you إِنَّكَ know ﴿٢٦﴾ يَعْلَمُونَ do not
 مَيِّتُونَ ﴿٢٧﴾ they will die ثُمَّ then إِنَّكُمْ verily you يَوْمَ on the Day الْقِيَمَةِ
 you will تَخْصِمُونَ ﴿٢٨﴾ your Lord رَبِّكُمْ before عِنْدَ of Resurrection
 be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ﴾ وَالَّذِي
جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ اللَّهُ
يَكْفِي عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٦﴾

﴿فَمَنْ أَظْلَمُ than one who مِمَّنْ is worse then who كَذَبَ utters a
lie عَلَى اللَّهِ against Allah وَكَذَّبَ and denies بِالصِّدْقِ the truth إِذْ
Hell جَاءَهُ when it comes to him أَلَيْسَ is there not فِي in جَهَنَّمَ
مَثْوًى an abode لِّلْكَافِرِينَ for the disbelievers وَالَّذِي and he who
therein بِهِ and believed وَصَدَّقَ the truth has brought
they هُمُ those are أُولَٰئِكَ (they are) الْمُتَّقُونَ the pious people لَهُمْ
with عِندَ they will desire يَشَاءُونَ all that مَا shall have
of those الْمُحْسِنِينَ the reward جَزَاءُ that is ذَٰلِكَ their Lord
from them عَنْهُمْ Allah اللَّهُ so that may remit لِيُكَفِّرَ good-doers
and give them وَيَجْزِيَهُمْ they did عَمِلُوا of what الَّذِي the evil
أَجْرَهُمْ their reward بِأَحْسَنِ according to the best الَّذِي of what كَانُوا
Sufficient يَكْفِي Allah اللَّهُ is not أَلَيْسَ to do they used
عَبْدَهُ for His slave وَيُخَوِّفُونَكَ and they try to frighten you بِالَّذِينَ
sends وَمِن دُونِهِ besides him وَمَن whom يُضْلِلِ and whom
astray Allah اللَّهُ Fَمَا there is not لَهُ for him any هَادٍ any
guide

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). 34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمْ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرُّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

وَمَنْ there is not فَمَا Allah guides يَهْدِ and whomsoever and for him مِنْ any مُضِلٍّ misleader أَلَيْسَ Allah is not بِعَزِيزٍ All-Mighty ذِي Possessor انْتِقَامٍ ﴿٣٧﴾ and verily وَلَئِنْ of Retribution if سَأَلْتَهُمْ you ask them مَنْ who خَلَقَ the heavens السَّمَوَاتِ created and the earth وَالْأَرْضَ and لَيَقُولُنَّ surely they say قُلْ Allah أَفَرَأَيْتُمْ مَا تَدْعُونَ the things that do you see تَدْعُونَ you invoke مِنْ دُونِ Allah besides إِنْ if أَرَادَنِيَ Allah intended for me بِضُرٍّ some harm هَلْ could هُنَّ they كَاشِفَتُ remove ضَرُّهُ His harm or أَرَادَنِي some Mercy بِرَحْمَةٍ if He intended for me هَلْ some Mercy قُلْ His Mercy رَحْمَتِهِ withhold they مُمْسِكَتُ must put their تَوَكَّلُ in Him عَلَيْهِ is Allah sufficient for me trust الْمُتَوَكِّلُونَ ﴿٣٨﴾ those who trust

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

قُلْ يَتَقَوَّمُوا عَلَىٰ مَكَانِهِكُمْ إِنْ عَمِلْتُمْ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَكَيْهِ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا ضَلَّتْ إِيَّاهُ قَضَىٰ عَلَيْهَا الْمَوْتَ وَرِزْقَهَا ۚ وَالْآخِرَةُ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَائِكُمْ on work أَعْمَلُوا My people يَقُولُونَ say قُلْ
 then you will فَسَوْفَ working عَمِلْتُ verily I am إِلَى to your way
 تَعْلَمُونَ ﴿٣٩﴾ comes يَأْتِيهِ to whom مَنْ come to know
 عَذَابٌ on him عَلَيْهِ and descends وَيَجْلُ disgracing him يُخْزِيهِ torment
 have sent down أَنْزَلْنَا verily We إِنَّا an everlasting مُقِيمٌ ﴿٤٠﴾ torment
 in truth بِالْحَقِّ for mankind لِلنَّاسِ the Book أَلَكِتَابِ to you عَلَيْكَ
 it is only فَمَنْ accepts the guidance اهْتَدَى so whosoever وَمَنْ for his own self
 only فَإِنَّمَا goes astray ضَلَّ and whosoever وَمَنْ for his own يَضِلُّ loses عَلَيْهِمَا
 over عَلَيْكُمْ you are أَنْتَ and not وَمَا for his own يَتَوَقَّى them
 Who takes away يَتَوَقَّى it is Allah اللَّهُ a trustee يَوْكِلُ ﴿٤١﴾
 and وَالَّذِي of their death مَوْتِهَا at the time جِئْنَ the souls الْأَنْفُسَ
 their sleep مَتَاهَا during فِي die تَمُتْ not لَمْ those that
 for them عَلَيْهَا He has ordained قَضَى those أَلَّتِي He keeps
 death وَيُرْسِلُ and sends الْأُخْرَى the rest إِلَى for أَجَلٍ a term مُسَمًّى
 are signs لَايَنْتَ that ذَلِكَ in فِي verily إِنَّ appointed
 who think deeply يَتَفَكَّرُونَ ﴿٤٢﴾ people

39. Say: (O Muhammad ﷺ) “O My people! Work according to your way, I am working (according to my way). Then you will come to know 40. “To whom comes a disgracing torment, and on whom descends an everlasting torment.” 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٣٩﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا
 لَمْ يَلِكْ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾ وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤١﴾ قُلْ أَلِلَّهِمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا or have أَمْ besides الله Allah شُفَعَاءَ intercessors قُلْ say أَوْلَوْ even if كَانُوا they were لَا not يَمْلِكُونَ possessing شَيْئًا anything وَلَا and have no يَعْقِلُونَ ﴿٤٣﴾ intelligence قُلْ say لِلَّهِ to الله الشَّفَعَةُ intercession جَمِيعًا all لَمْ His and the earth وَالْأَرْضِ of the heavens السَّمَوَاتِ is the sovereignty مَلَكَ then إِلَيْهِ to Him تُرْجَعُونَ ﴿٤٤﴾ you shall be brought back وَإِنَّا are ذَكَرَ and when وَحْدَهُ Alone أَشْمَزَتْ not لَا of those who الَّذِينَ the hearts قُلُوبُ filled with disgust ذَكَرَ and when وَإِنَّا in the Hereafter يُؤْمِنُونَ believe بِالْآخِرَةِ mentioned الَّذِينَ those مِنْ دُونِهِ besides him إِذَا behold هُمْ of the السَّمَوَاتِ Creator فَاطِرُ O Allah قُلْ rejoice ﴿٤٥﴾ بَسْتَبْشِرُونَ عَالِمِ and the earth وَالْأَرْضِ heavens وَالشَّهَادَةِ and the seen أَنْتَ you فَتَحْكُمُ will judge بَيْنَ between عِبَادِكَ your slaves فِي what مَّا about كَانُوا they used to يَخْتَلِفُونَ ﴿٤٦﴾ in it to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيده الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٦﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٧﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَائِهِ إِذَا حَوَّلَتْهُ نِعْمَةٌ مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٨﴾

وَلَوْ and if أَنَّ it were لِلَّذِينَ they did wrong ظَلَمُوا for those who مَا in the earth جَمِيعًا all وَمِثْلَهُ and as much again مَعَهُ

with it **لَا تَقْدَرُوا** they verily would offer it to ransom **بِهِ** of **سَوْءِ** the evil **الْعَذَابِ** torment **يَوْمَ** on the Day **الْقِيَامَةِ** of **وَبَيْنَا** Resurrection **وَلَهُمْ** and there will become apparent **لَهُمْ** to them **مِمَّا** from **اللَّهِ** Allah **مَا لَمْ** what **يَكُونُوا** they had been **يَحْتَسِبُونَ** reckoning **وَبَيْنَا** and will become apparent **لَهُمْ** to them **مِمَّا** evils **كَسَبُوا** of that which they earned **وَحَاقَ** and will encircle **بِهِمْ** (with) them **مَا** that which **كَانُوا** they used **بِهِ** in it **بَسْتَهْرِئُونَ** to mock **فَإِذَا** so when **مَسَّ** touches **الْإِنْسَانَ** man **حَرٌّ** harm **دَعَا** he calls to us **ثُمَّ** then **إِنَّا** when **حَوَّلْنَاهُ** We have granted him **نِعْمَةً** favour (grace) **فَقَالَ** from us **إِنَّمَا** only **أُوتِيتُهُ** I was given this (grace) **عَلَى** because **عِلْمٍ** of knowledge **بَلَى** Nay **هِيَ** it is **فَنَسْنَاهُ** only a trial **وَلَكِنَّ** but **أَكْثَرَهُمْ** most of them **لَا** not **يَعْلَمُونَ** know

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَذَقَالِمَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٨﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾ قُلْ يَتِيمَايَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾

فَذَقَالِمَا الَّذِينَ said it **فَالَّذِينَ** those **مِنْ قَبْلِهِمْ** before them **فَمَا** so not **أَغْنَى** availed **عَنْهُمْ** them **مَا** that which **كَانُوا** they were **يَكْسِبُونَ** earning **فَأَصَابَهُمْ** so overtook them **سَيِّئَاتُ** evils of **مَا** that which **كَسَبُوا** of **وَالَّذِينَ** and those who **ظَلَمُوا** did wrong **مِنْ** of **هَٰؤُلَاءِ**

of مَا by the evil results سَيِّئَاتُ will overtake them سَيُصِيبُهُمْ those
 ۞ كَسَبُوا they earned وَمَا and not هُمْ they will يَمْتَعِجِينَ ۞
 Allah اللَّهُ that أَنْ know يَعْلَمُوا do they not أَوَلَمْ be able to escape
 يَبْسُطُ enlarges أَرْزَقَ the provision لِمَنْ for whom يَشَاءُ He wills وَيَقْدِرُ
 for قُلُوبِهِمْ are signs لَا يَكْفُرُ this ذَلِكَ in فِي verily إِنَّ and straitens it
 who الْكَافِرِينَ My slaves يَعْجَبُونَ say ۞ who believe يُؤْمِنُونَ the folk
 أَتَرْفَعُوا have transgressed عَلَى against أَنْفُسِهِمْ themselves لَا not تَقْنَطُوا
 Allah اللَّهُ verily إِنَّ of Allah اللَّهُ the Mercy رَحْمَةِ of مِنْ despair
 يَغْفِرُ يغفر الذُّنُوبَ sins جَمِيعًا all إِنَّهُ truly هُوَ He is الْعَفُوفُ
 Most Merciful الرَّحِيمُ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! 53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ۝ أَن تَقُولَ نَفْسٌ بِحَسْرَتِكَ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ ۝ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ۝ أَوْ تَقُولَ لِمَنِ الْعَذَابُ لَوْ أَنَّ لِي كَرَّةٌ فَأَكُونَ مِنَ الْمُحْسِنِينَ ۝

وَأَنِيبُوا and turn in repentance إِلَىٰ to رَبِّكُمْ your Lord وَأَسْلِمُوا and submit
 comes upon you إِلَىٰ that أَنْ before مِن قَبْلِ to Him لَهُ
 you will be helped الْعَذَابُ the torment ثُمَّ then لَا not تُنصَرُونَ ۞
 sent down أُنزِلَ of that which is مَا the best أَحْسَنَ and follow وَأَتَّبِعُوا
 that إِلَيْكُمْ to you مِنْ from رَبِّكُمْ your Lord مِن قَبْلِ before أَنْ
 بَأْسَكُمْ the torment الْعَذَابُ comes on you بَغْتَةً suddenly وَأَنتُمْ

while you لا not تَشْعُرُونَ ﴿٥٤﴾ perceive أن lest قَوْلُ say نَقُصُّ a
 person بِحَسْرَتٍ alas my grief عَلَى on مَا what قَرِطُكُ I was undutiful
 in فِي in جَنْبِ the side of اللَّهِ to Allah وَإِنْ and that كُنْتُ I was
 among اَلْمُتَحِيرِينَ ﴿٥٥﴾ indeed those who mocked أَوْ or قَوْلُ he should
 only أَنِ if لَوْ say I should لَكُنْتُ guided me هَدَانِي Allah only
 indeed have been مِنْ among اَلتَّقِيَّةِ ﴿٥٦﴾ the righteous ones أَوْ or
 قَوْلُ he should say جِئَ when تَرَى he sees اَلْعَذَابِ the torment لَوْ if
 then I should be فَأَكُونُ another chance كَرَّةً I had لِي only أَنِ
 among اَلْمُحْسِنِينَ ﴿٥٧﴾ the good doers

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَاءَ نَكَآءَآئِنِّي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ اَلْكَافِرِينَ ﴿٥٨﴾ وَيَوْمَ اَلْقِيَمَةِ تَرَى اَلَّذِينَ كَذَبُوا
 عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ اَلْأَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٥٩﴾ وَيَسْمَعُ اللَّهُ اَلَّذِينَ اُنْقَا بِمَقَارِنِهِمْ لَا
 يَمْسُهُمُ السَّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦٠﴾ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦١﴾

بَلَىٰ قَدْ Jَاءَ نَكَآءَآئِنِّي My proofs there came to you فَكَذَّبْتَ verily yes
 and were وَكُنْتَ and were proud وَاسْتَكْبَرْتَ them بِهَا and you denied
 مِنَ اَلْكَافِرِينَ ﴿٥٨﴾ and on the Day وَيَوْمَ the disbelievers اَلْقِيَمَةِ
 عَلَى lied كَذَبُوا those who اَلَّذِينَ you will see تَرَى of Resurrection
 is اَلْأَيْسَ will be black مُسْوَدَّةٌ their faces وَجُوهُهُمْ Allah اَللَّهُ against
 for the اَلْمُتَكَبِّرِينَ ﴿٥٩﴾ an abode مَثْوًى Hell جَهَنَّمَ in فِي there not

arrogants وَيَسْجَى those who are الَّذِينَ Allah and will deliver touch them يَمْسَهُمْ not لَا to their places of success يَمْسَهُمْ pious الشَّوْءُ evil وَلَا and not هُمْ they يَحْزَنُونَ ﴿٦٠﴾ Allah is shall grieve عَلَى and He is وَهُوَ things كُلِّ of all الْخَلْقِ the Greater over عَلَى all شَيْءٍ things وَكِيلٌ ﴿٦١﴾ the Trustee

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allâh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٠﴾ قُلْ أَفَعَيِّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦١﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَكَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٢﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

لَهُ مَقَالِيدُ the keys السَّمَوَاتِ of the heavens وَالْأَرْضِ and in the signs يَكَايِتُ disbelieve كَفَرُوا and those who وَالَّذِينَ the earth who will be أُولَٰئِكَ they هُمُ those are of Allah اللَّهُ order me أَفَعَيِّرَ say قُلْ losers it أُوْحِيَ and indeed وَلَقَدْ fools الْجَاهِلُونَ O you أَيُّهَا to worship عْبُدْ it إِلَيْكَ has been revealed وَإِلَى to you الَّذِينَ and to those who مِنْ قَبْلِكَ surely لَيَحْبَطَنَّ you join others with Allah أَشْرَكَكَ if لَئِنْ before you and you will certainly be وَلَتَكُونَنَّ your deeds عَمَلُكَ will be in vain worship تَأْمُرُونِي Allah اللَّهُ nay, but بَلِ the losers الْخَاسِرِينَ among وَكُنْ and be مِنَ الشَّاكِرِينَ among

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَتَاتٌ يَبْسُغُهُمْ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ﴿٦٨﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ of Allah they made just estimate قَدَرُوا and not قَدْرِهِ whole جَمِيعًا and the earth وَالْأَرْضُ estimate as due to him قَبْضَتُهُ of الْقِيَمَةِ on the Day يَوْمَ will be grasped by His Hand وَتَعَالَى Glorified be He سُبْحَنَهُ in His Right Hand يَبْسُغُهُمْ they associate as partners with ﴿٦٧﴾ above all that عَمَّا He so fall نُفِخَ the trumpet فِي in the heavens السَّمَوَاتِ and will be blown وَتَعَالَى Him and all who are dead مَنْ in the heavens السَّمَوَاتِ and all who are on the earth إِلَّا except مَنْ whom شَاءَ Allah wills then نُفِخَ it will be blown أُخْرَىٰ in it a second time فَإِذَا هُمْ and then بِنُظُرٍ ﴿٦٨﴾ looking on

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّاهِدِينَ وَالشُّهَدَاءُ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ عَلَىٰ بَيِّنَاتٍ ۖ فَأَبَيْتُمْ أَنْ تَبْلُغُوا آلَاءَهُمْ ۚ نَظَرُوا فِيهَا مِنْكُمْ وَيَدُونَ يَوْمَئِذٍ بِأَنَّهُمْ يُفْعَلُونَ ﴿٧١﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا and will shine and will be placed Lord وَوُضِعَ الْكِتَابُ the Book and will be brought forward وَالشَّهَادَةُ the witnesses brought forward وَفُضِيَ بَيْنَهُم بِالْحَقِّ with truth and it will be judged between them and they لَا يَظْلَمُونَ ﴿٦٩﴾ will be wronged and rewarded in full كُلُّ نَفْسٍ بِمَا عَمِلَتْ what each person did وَهُوَ أَعْلَمُ and He is Best Aware of what they do وَهُمْ فِي أَصْفَادٍ they are in groups Hell رُفُوفٍ to Hell those who كَفَرُوا disbelieve إِلَى جَهَنَّمَ till إِذَا جَاءُوهَا when they reach it فَتُحَتَّ أَبْوَابُهَا will be opened the gates thereof وَقَالَ لَهُمْ لَهَا and will say the gates thereof did not يَأْتِكُمْ come to you مِنْكُمْ Messengers of yourselves بَتَلُوهُنَّ reciting عَلَيْكُمْ to you the verses رَبِّكُمْ of your Lord وَنَذَرُوكُمْ لِقَاءَ and warning you of the meeting يَوْمِكُمْ but حَقَّتْ this Day of yours قَالُوا بَلَى they will say بَلَى وَلَكِنْ but حَقَّتْ against of torment الْعَذَابِ the word كُتِبَ has been justified the disbelievers ﴿٧٠﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا شِئْتُم مَّا كُنْتُمْ تَكْفُرُونَ ﴿٧١﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَقَّ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٣﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾

of Hell **جَهَنَّمَ** the gates **أَبْوَابَ** enter you **ادْخُلُوا** it will be said **قِيلَ**
خَالِدِينَ therein **فِيهَا** to abide **فَيَسَّرَ** an evil **مَثْوًى** **الْمُتَكَبِّرِينَ** **﴿٧٦﴾**
 those who **الَّذِينَ** and will be driven **وَيَسَّرَ** of the arrogant
 in **رُحُمًا** Paradise **إِلَى** to their Lord **رَبِّهِمْ** kept their duty
 and will be **وَفُتِحَتْ** they reached it **جَاءُوهَا** when **إِنَّا** till **حَقِّقَ** groups
 its **أَبْوَابُهَا** opened **وَقَالَ** and will say **لَهُمْ** **وَحَزَنَتْهَا** to them
 so you have done **طِبْتُمْ** upon you **عَلَيْكُمْ** peace be **سَلَامٌ** keepers
 and they **وَقَالُوا** to abide therein **خَالِدِينَ** **﴿٧٧﴾** so enter it **فَادْخُلُوهَا** well
الْحَمْدُ will say **لِلَّهِ** all the praise **الَّذِي** Who **صَدَقْنَا**
 and has made us inherit **وَأَوْفَا** His promise **وَقَدْ** has fulfilled
نَتَّبِعُ the land **مِنْ** we can dwell **فِي** in **الْجَنَّةِ** Paradise **حَيْثُ** where **نَشَاءُ**
 for the **الْمُتَّقِينَ** **﴿٧٨﴾** a reward **أَجْرٌ** how excellent **فَنِعْمَ** we will
وَرَى workers **وَتَرَى** and you will see **الْمَلَائِكَةَ** the angels **حَافِينَ**
يُحِيطُونَ the Throne **الْعَرْشِ** around **حَوْلَ** from all **مِنْ** surrounding
 and will be **وَيُحَمِّدُونَ** of their Lord **رَبِّهِمْ** the praise **يُحَمِّدُونَ** glorifying
 and it will be said **وَقِيلَ** with truth **بِالْحَقِّ** among them **يُنْتَبِهُ** judged
 of the **الْعَالَمِينَ** **﴿٧٩﴾** the Lord **رَبِّ** is due to Allah **لِلَّهِ** all praise **الْحَمْدُ**
 worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَٰلِكَ that أَنَّهُمْ disbelieved كَفَرُوا those who الَّذِينَ against عَلَى your Lord those who الَّذِينَ of the Fire النَّارِ ﴿٦﴾ the dwellers أَصْحَابُ they will be around it يَمْجُلُونَ the Throne الْعَرْشَ وَمَنْ حَوْلَهُ and those who حَوْلَهُ and those who يَمْجُلُونَ the praises بِحَمْدِ glorify يُسَبِّحُونَ of their Lord رَبِّهِمْ and ask Forgiveness وَاسْتَغْفِرُونَ in Him بِهِ believe for those الَّذِينَ and ask Forgiveness وَاسْتَغْفِرُونَ in Him بِهِ believe ءَامَنُوا who you comprehended وَسِعْتَ Our Lord! رَبَّنَا believe who so وَعِلْمًا in mercy رَّحْمَةً things شَيْءٍ all and knowledge فَاغْفِرْ and follow سَبِيلَكَ your way وَقِهِمْ of the الْجَحِيمِ ﴿٧﴾ the torment عَذَابُ and save them from رَبِّهِمْ way blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَبَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَنِ فَتُكْفَرُونَ ﴿١١﴾ قَالُوا رَبَّنَا آمَنَّا أَتَيْنَا أَتْنَيْنِ وَأُحْيَيْنَا أَتْنَيْنِ فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

رَبَّنَا our Lord وَأَدْخِلْهُمْ and make them enter جَنَّاتِ Eَدْنِ the Gardens and which وَعَدْتَهُمْ you have promised them وَمَنْ you everlasting الَّتِي the who صَلَحَ was righteous مِنْ among آبَائِهِمْ their fathers وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّتِهِمْ and their offspring إِنَّكَ verily you أَنْتَ and the All-Mighty الْعَزِيزُ the All-Wise الْحَكِيمُ ﴿٩﴾ and the All-Mighty and whomsoever تَبَى the sins السَّيِّئَاتِ save them from وَمَنْ the sins السَّيِّئَاتِ save from you تَبَى and truly فَقَدْ that Day يَوْمَئِذٍ truly رَحِمْتُمْ and that is وَذَلِكَ (it) الْفَوْزُ success الْعَظِيمُ ﴿١٠﴾ and those who كَفَرُوا disbelieve يُنَادُونَ the supreme إِنَّ the will be addressed لِمَقْتُ Allah's اَللَّهِ أَكْبَرُ was greater مِنْ towards one another أَنْفُسَكُمْ your aversion مَقْتِكُمْ than when إِذْ towards you were called تُدْعَوْنَ you were called إِلَى the Faith الْإِيمَنِ فَتُكْفَرُونَ ﴿١١﴾ but you used to refuse قَالُوا Our Lord! رَبَّنَا they will say twice أَمَنَّا and you made us live وَأُحْيَيْنَا twice أَتَيْنَا and you made us die فَأَعْرَفْنَا now we confess بِذُنُوبِنَا our sins فَهَلْ then is there إِلَى any way خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See *Tafsir Al-Qurtubi*)

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَسَّلُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٧﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٨﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٩﴾ يَوْمَ هُمْ بَدْرُؤُنْ لَا يَمْنَعُ عَلَى اللَّهِ مِنْهُمْ مَنٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٠﴾

ذَٰلِكُمْ بِأَنَّهُ this is because إِذَا when دُعِيَ was invoked Allah الله
 وَحْدَهُ alone كَفَرْتُمْ you disbelieved وَإِنْ but when يُشْرَكَ partners
 تَوَسَّلُوا to Him بِهِ were joined so the فَالْحُكْمُ you believed
 الْعَلِيِّ the Most High اللَّهُ is only with Allah judgment
 الْكَبِيرِ the Most Great هُوَ it is He الَّذِي Who يُرِيكُمْ shows you
 آيَاتِهِ His signs وَيُنَزِّلُ and sends down لَكُمْ for you مِنَ the sky
 رِزْقًا provision وَمَا and none يَتَذَكَّرُ remembers إِلَّا but مَنْ those
 upon اللَّهُ so call you فَادْعُوا turn to Allah يُنِيبُ who
 مُخْلِصِينَ making your worship pure لَهُ to Him الدِّينَ the religion وَلَوْ the
 الْكَافِرُونَ may hate كَرِهَ however (much) the disbelievers
 رَفِيعُ the Owner of High الدَّرَجَاتِ & ranks دُو the inspiration
 يُلْقِي of the Throne الْعَرْشِ He sends الرُّوحَ the inspiration مِنْ by
 أَمْرِهِ His Command عَلَى to مَنْ any whom يَشَاءُ of
 عِبَادِهِ His slaves لِيُنْذِرَ that He warn of يَوْمَ the Day التَّلَاقِ of
 بَدْرُؤُنْ when they will هُمْ the Day يَوْمَ Mutual Meeting
 لَا come out (not) يَمْنَعُ will be hidden عَلَى from اللَّهِ Allah مِنْهُمْ of them
 لِّمَنِ anything لِّمَنِ whose is الْمُلْكُ the kingdom الْيَوْمَ this Day
 اللَّهُ the One الْقَهَّارِ the Irresistible

12. (It will be said): “This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!” 13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh's, the One, the Irresistible!

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنْذَرَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْجَنَاحِ كَظِيمٍ ﴿١٨﴾ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعَ يُطَاعُ ﴿١٩﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٠﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢١﴾

for what soul every recompensed this Day يُجْزَىٰ this Day كَسَبَتْ it earned لَا no ظُلْمَ injustice الْيَوْمَ today إِنَّ truly Allah سَرِيعُ is Swift الْحِسَابِ is reckoning وَأَنْذَرَهُمْ in and warn them يَوْمَ of the Day الْآزِفَةِ of the Day إِذِ that is drawing near الْقُلُوبُ the hearts لَدَى will be in الْجَنَاحِ the throats كَظِيمٍ they can neither return and they can neither return them to their chests, nor can they throw them out لِلظَّالِمِينَ not مَا them to their chests, nor can they throw them out an شَفِيعَ and nor وَلَا friend حَمِيمٍ any مِنْ for the wrong-doers Allah يُطَاعُ intercessor ﴿١٩﴾ who could be given heed to (obeyed) يَعْلَمُ who knows خَائِنَةَ the fraud الْأَعْيُنِ of the eyes وَمَا of the eyes and all that تُخْفِي and all that تُخْفِي judges يَقْضِي and Allah وَاللَّهُ the breasts الصُّدُورُ conceal ﴿٢٠﴾ وَالَّذِينَ with the truth يَدْعُونَ they invoke مِنْ دُونِهِ they invoke besides Him لَا cannot يَقْضُونَ judge شَيْئًا anything إِنَّ certainly Allah هُوَ He is السَّمِيعُ the All-Hearer الْبَصِيرُ ﴿٢١﴾ the All-Seer

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. 19. Allâh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبُهُمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٩﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٠﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢١﴾ إِلَى فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٢﴾﴾

﴿أَوَلَمْ يَسِيرُوا﴾ have they not traveled in the land and seen what (how) كَيْفَ was عَاقِبَةُ the end of الَّذِينَ those who were مِنْ قَبْلِهِمْ before them كَانُوا they were هُمْ (they) أَشَدَّ superior to them قُوَّةً in strength and in traces وَءَانَارًا in the land. But اللَّهُ Allah took them فَأَخَذَهُمُ the land and none كَانَ (was) لَهُمْ from اللَّهِ Allah any وَمَا to protect ذَلِكَ that was بِأَنَّهُمْ because they كَانَتْ (was) تَأْتِيهِمْ there came to them رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear evidences فَأَخَذَهُمُ but they disbelieved كَفَرُوا so seized them اللَّهُ Allah إِنَّهُ verily He is قَوِيٌّ All-Strong شَدِيدُ Severe الْعِقَابِ in punishment وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى Moses بِآيَاتِنَا with Our signs وَسُلْطَانٍ مُبِينٍ and authority ﴿٢١﴾ manifest (clear) إِلَى to فِرْعَوْنَ Pharaoh وَهَامَانَ Haman وَقَارُونَ and Korah فَقَالُوا but they سَاحِرٌ said كَذَّابٌ a liar ﴿٢٢﴾﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

us فَلَمَّا then when جَاءَهُمْ he brought to them بِالْحَقِّ the truth مِنْ عِنْدِنَا from
قَالُوا they said اقْتُلُوا kill أَبْنَاءَ the sons الَّذِينَ of those who آمَنُوا believe مَعَهُ
وَاسْتَحْيُوا with him نِسَاءَهُمْ and let live their women وَمَا and not كَيْدُ
the plot الْكَافِرِينَ of disbelievers إِلَّا but فِي in ضَلَالٍ error ﴿٢٥﴾ وَقَالَ
Pharaoh فِرْعَوْنُ and said ذَرُونِي leave me أَقْتُلْ to kill مُوسَى Moses
and let him call رَبَّهُ his Lord إِنِّي verily أَخَافُ I fear أَنْ that
he may change دِينَكُمْ your religion أَوْ or أَنْ that يُبَدِّلَ he
may cause to appear الْفَسَادَ the land in الْأَرْضِ mischief ﴿٢٦﴾ وَقَالَ
and said مُوسَى Moses إِنِّي verily عُذْتُ I seek refuge بِرَبِّي in my
Lord وَرَبِّكُمْ your Lord and مِنْ every مُتَكَبِّرٍ arrogant
who لَا not يُؤْمِنُ believe بِيَوْمِ the Day of الْحِسَابِ reckoning ﴿٢٧﴾

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّسَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَاقْمُودَ الَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنَادُونَ مَذْبُورِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

وَيَقُولُ إِنِّي أَخَافُ verily I fear عَلَيْكُمْ for you يَوْمَ a Day when there will be mutual calling التَّنَادِ ﴿٣٢﴾ you will turn مَذْبُورِينَ your backs مَا not لَكُمْ you have from Allah الله any عَاصِمٍ protector وَمَنْ and whomsoever Allah الله sends astray يُضِلُّ فَمَا there is not لَهُ for him مِنْ (any) هَادٍ ﴿٣٣﴾ guide وَلَقَدْ and indeed جَاءَكُمْ came to you يُوسُفُ did come to you مِنْ قَبْلُ before بِالْبَيِّنَاتِ with clear signs فَمَا but not زِلْتُمْ you he did bring to جَاءَكُمْ in that which وَمَا doubt جَاءَكُمْ you said قُلْتُمْ he died هَلَكَ when إِذَا till (with it) حَتَّى you a رَسُولًا after him مِنْ بَعْدِهِ Allah الله send يَبْعَثُ will never كَذَلِكَ Messenger thus يُضِلُّ Allah الله leaves astray مَنْ Allah الله doubtful مُسْرِفٌ ﴿٣٤﴾ a polytheist, waster, sinner, who

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

الَّذِينَ يَجْعَلُونَ فِي آيَاتِ اللَّهِ بَغْيًا سُلْطَانِ أَنْهَمُ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُنْ أَبْنَى لِي صَرَحًا لَعَلِّي أَتْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَلَسَمَوَاتُ فَاطْلَعَ إِلَيَّ إِلَهُ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

Allah's **الَّذِينَ** signs **عَلَيْهِمْ** in **فِي** dispute **يُحَدِّثُونَ** those who **بِغَيْرِ** that has come to them **سُلْطَانٍ** without any authority **أَنْتَهُمْ** hateful **عِنْدَ** it is greatly **كَبُرَ** and **عِنْدَ** Allah **اللَّهُ** with (to) **يَطْبَعُ** thus **كَذَلِكَ** believe **أَمْثُلًا** those who **الَّذِينَ** with (to) Allah **عَلَى** up **كُلِّ** every **قَلْبٍ** heart **مُتَكَبِّرٍ** of arrogant **جَبَّارٍ** tyrant **وَقَالَ** and said **فِرْعَوْنُ** Pharaoh **يَنْهَكُنْ** O Haman **ابْنِ** build **لِي** for me **صَرْمًا** a tower **لَعَلِّي** that I may **أَتْلُغَ** arrive **الْأَسْبَاطَ** at the ways **أَسْبَاطَ** the ways **السَّمَوَاتِ** of heavens **فَأُطَّلِعَ** and I may look **وَلَا** upon **إِلَهِ** the God **مُوسَى** of Moses **وَلَا** but verily **لَأُظَاهِرَنَّ** I think **كَاذِبًا** him to be **كَذِبًا** a liar **وَكَذَلِكَ** thus it was **رُبِّ** made **عَمَلِهِ** the evil **سُوِّ** in Pharaoh's eyes **لِفِرْعَوْنَ** fair-seeming **وَمَا** deeds **وَصُدَّ** and he was hindered **عَنِ** from the **السَّبِيلِ** the path **وَمَا** not **كَانَ** the plot **فِرْعَوْنَ** of Pharaoh **إِلَّا** but **فِي** in **نَبَابٍ** loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — 37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ الَّذِي آمَنَ يَنْقُورِ أَتَيْتُكُمْ بِرُشْدٍ ۖ ﴿٣٨﴾ يَنْقُورِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعُ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۖ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِنْ دُونِ أُنْثَىٰ ۖ فَهُوَ مُؤْمِنٌ ۖ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۖ ﴿٤٠﴾ وَيَنْقُورِ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَىٰ ۖ وَتَدْعُونَنِي إِلَى النَّارِ ۖ ﴿٤١﴾

وَقَالَ and said **الَّذِي** the man who **آمَنَ** believed **يَنْقُورِ** O my people **رُشْدٍ** I will guide you **أَتَيْتُكُمْ** follow me **يَنْقُورِ** of right conduct **رُشْدٍ** way **إِنَّمَا** truly is

enjoyment مَتَّع of world الدُّنْيَا life الْحَيَاةُ this هَذِهِ nothing but
 وَإِنَّ the Hereafter الْآخِرَةَ and verily هِيَ the home دَارُ is الْكَرَارِ ﴿٣٨﴾
 an evil سَيِّئَةٌ does عَمِلَ whosoever مَنْ that will remain forever
 the like مِثْلَهَا except إِلَّا be requited يُجْزَى will not فَلَا deed
 وَمِنْ thereof and whosoever عَمِلَ does صَالِحًا a righteous deed مِنْ
 a مُؤْمِنٌ and is female أُنْثَى or male ذَكَرٌ whether
 a true believer قَائِلٌ بِآيَاتِنَا such يَدْخُلُونَ will enter الْجَنَّةَ Paradise بَرَزُونَ
 ﴿٣٩﴾ without حِسَابٍ therein فِيهَا where they will be provided
 لِي how is it مَا and O my people وَتَقْوِر limit (accountability)
 and you وَتَدْعُونِي salvation النَّجْوَى to إِلَى call you أَدْعُوكُمْ that I
 the Fire النَّارِ ﴿٤٠﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤١﴾ لَا جَرَمَ أَنَا
 تَدْعُونِي إِلَيْهِ لَيْسَ لَمْ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ
 النَّارِ ﴿٤٢﴾ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٣﴾

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ in Allah بِاللَّهِ to disbelieve
 (with بِهِ I have لِي not لَيْسَ what مَا with Him and to join
 the الْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا knowledge it)
 that أَنَا doubt جَرَمَ no لَا the Oft-Forgiving الْغَفَّارِ All-Mighty
 a claim دَعْوَةٌ for it لَمْ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونِي what
 and وَأَنَّ the Hereafter الْآخِرَةِ in فِي nor وَلَا this world الدُّنْيَا

the dwellers of the Fire ﴿١٧﴾ and that our return to Allah ﷻ and that the transgressors ﴿١٨﴾ they shall be polytheists (transgressors) ﴿١٩﴾ what and you will remember of the Fire ﴿٢٠﴾ all my matters and I leave you I am telling ﴿٢١﴾ Allah ﷻ verily Allah ﷻ is the All-Seer of the slaves ﴿٢٢﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَدَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿١٧﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٨﴾ وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْأَ فُهْلٍ أَنتُمْ مَغْنُوتٌ عَلَيْنَا نَصِيبًا مِنَ النَّارِ ﴿١٩﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٢٠﴾

that from the evils Allah ﷻ so, saved him ﴿١٧﴾ they plotted and encompassed ﴿١٨﴾ the Fire torment an evil Pharaoh's ﴿١٩﴾ morning to it are exposed and on the Day and afternoon ﴿٢٠﴾ the Hour when will be established the severest cause to enter in they will dispute and when torment ﴿٢١﴾ the Fire the weak will say the Fire ﴿٢٢﴾ were arrogant were we were for you were so can followers of portion

in it (the **فِيهَا** all **كُلِّ** verily we are **إِنَّا** are arrogant **اَسْتَكْبَرُوا**
 Fire) **إِنَّكَ** Allah **اللَّهُ** verily **بَيْنَ** has judged **حَكَمَ** surely **قَدْ**
 (His) slaves **الْعِبَادَ** between

45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٥﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٦﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٤٧﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٨﴾

وَقَالَ الَّذِينَ in the Fire النَّارِ the **لِخَزَنَةِ** and will say **وَقَالَ**
 keepers of Hell **جَهَنَّمَ** of **ادْعُوا** call upon **رَبَّكُمْ** your Lord **يُخَفِّفْ**
 lighten **عَنَّا** for us **يَوْمًا** for a day **مِّنَ** of **الْعَذَابِ** the torment **قَالُوا**
 they will say **أَوَلَمْ** did there not **تَكُ** there was **تَأْتِيكُمُ** come to
 you **رُسُلُكُمْ** your Messengers **بِالْبَيِّنَاتِ** with clear evidences **قَالُوا**
 they will say **بَلَىٰ** yes **قَالُوا** they will reply **فَادْعُوا** then call **وَمَا**
 not **دُعَاؤُا** the invocation **الْكَافِرِينَ** of the disbelievers **إِلَّا** but **فِي**
 in **ضَلَالٍ** error **إِنَّا** We **لَنَنْصُرُ** verily **رُسُلَنَا** will make victorious
 Our Messengers **وَالَّذِينَ ءَامَنُوا** and those who **بِالْحَيَاةِ** in **الدُّنْيَا** life
 worldly **وَيَوْمَ** and on the Day **يَقُومُ** and **بِالْأَشْهَادِ** the witnesses **يَوْمَ**
 the Day when **لَا** will not **يَنْفَعُ** benefit **الظَّالِمِينَ** the oppressors (wrongdoers) **وَلَهُمُ**
 for them will be **لِلْعَنَةِ** the curse **وَلَهُمُ** and for them will be **سُوءُ**
 evil **الدَّارِ** abode

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allâh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)— 52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ۖ وَذَكَرْنَاهُ لِأُولِي الْأَلْبَابِ ۖ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ ۖ إِنَّ الذِّبْنَ يُجَدِّلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْفِيزُوهُ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّكُمْ هُوَ السَّمِيعُ الْبَصِيرُ ۖ

وَلَقَدْ and indeed we gave مُوسَى Moses the guidance الْهُدَى and (We) caused to inherit بَنِي the children of Israel إِسْرَءِيلَ the Scripture الْكِتَابَ and a reminder وَذَكَرْنَاهُ a guide هُدًى the Scriptural for men أُولِي الْأَلْبَابِ so be patient فَاصْبِرْ of understanding إِنَّ the Promise of Allah وَعْدَ the Promise of Allah حَقٌّ is true and ask for forgiveness لِذَنْبِكَ for your fault and glorify بِحَمْدِ in the early evening hours بِالْعِشِيِّ of your Lord رَبِّكَ praises those الذِّبْنَ verily إِنَّ and in the early morning hours وَالْإِبْكَرِ who dispute فِي about آيَاتِ Allah's evidences بِغَيْرِ without سُلْطَانٍ any authority أَتَتْهُمْ having come to them إِنَّ except إِلَّا their breasts صُدُورِهِمْ in is nothing else so فَاسْتَعِذْ have it يَلْفِيزُوهُ they will not مَّا arrogance (pride) the السَّمِيعُ He is الْبَصِيرُ verily إِنَّكُمْ with Allah بِاللَّهِ seek refuge the All-Seer الْبَصِيرُ All-Hearer

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — 54. A guide

and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers]. 56. Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٥﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَالَّذِينَ ضَلَّوْا السَّبِيلَ وَلَا الْمُسِيءُ وَلَا الْمُتَّقِينَ ﴿٥٦﴾ إِنَّا السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾

and the *السَّمَوَاتِ* of the heavens the creation indeed *لَخَلْقُ* earth *أَكْبَرُ* is greater *مِنْ* the creation *خَلْقِ* the *النَّاسِ* mankind *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* of mankind *لَا* know *﴿٥٥﴾* and not *يَسْتَوِي* equal *الْأَعْمَى* the blind *وَالْبَصِيرُ* and those who see *وَالَّذِينَ آمَنُوا* nor those who believe *وَالَّذِينَ ضَلَّوْا السَّبِيلَ* and those who do evil *وَالْمُسِيءُ* righteous deeds *وَالَّذِينَ آمَنُوا* do *تَذَكَّرُونَ ﴿٥٦﴾* little *مَا* you remember *﴿٥٧﴾* verily *إِنَّا* the *السَّاعَةَ* Hour *لَأْتِيَةٌ* is surely coming *لَا* no *رَيْبَ* doubt *فِيهَا* about it *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* people *لَا* not *يُؤْمِنُونَ ﴿٥٧﴾* believe *﴿٥٨﴾* and *وَقَالَ رَبُّكُمْ* said *رَبُّكُمْ* your Lord *ادْعُونِي* invoke Me *أَسْتَجِبْ* I will respond *لَكُمْ* to you *﴿٥٨﴾* verily *الَّذِينَ يَسْتَكْبِرُونَ* those who (are arrogant) *عَنْ عِبَادَتِي* My worship *سَيَدْخُلُونَ* they will surely enter *جَهَنَّمَ* Hell *دَاخِرِينَ ﴿٥٨﴾* in humiliation

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —

Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآلَيْ تَتُفَكَّرُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا يَتَّيْنَتِ اللَّهُ بِجَعْدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَارًا وَالسَّمَاءَ بِسَآءٍ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

اللَّهُ الَّذِي Allah has made جَعَلَ is He Who for you لَكُمُ the night and the day لَيْسَكُنَا فِيهِ so that you may rest therein وَالنَّهَارَ truly Allah is full of لَذُو Bounty (hours) for you most أَكْثَرَ yet وَلَٰكِنَّ mankind to (upon) فَضْلٍ Allah that is ذَٰلِكُمُ give thanks يَشْكُرُونَ not people لَا that is ذَٰلِكُمُ of all شَيْءٍ the Creator خَلَقَ your Lord رَبُّكُمْ Allah لَا there is no إِلَهَ but هُوَ He فَآلَيْ how then تَتُفَكَّرُونَ ﴿٦٢﴾ you those الَّذِينَ were deluded يُؤَفِّكُ thus كَذَٰلِكَ are deluded away كَانُوا who were يَتَّيْنَتِ in the proofs اللَّهُ of Allah جَعْدُونَ ﴿٦٣﴾ Who جَعَلَ has made لَكُمُ Allah is He الَّذِي denying اللَّهُ the earth فَرَارًا as a dwelling place وَالسَّمَاءَ and the sky بِسَآءٍ and He has given you shape وَصَوَّرَكُمْ as a canopy and has provided you وَرَزَقَكُمْ your shapes صُورَكُمْ made good your Lord ذَٰلِكُمُ that is رَبُّكُمْ of الطَّيِّبَاتِ good things فَتَبَارَكَ then blessed be اللَّهُ Allah رَبُّ the Lord الْعَالَمِينَ ﴿٦٤﴾ of the worlds

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allâh, your Lord, the Creator of all things, Lâ

ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ قُلْ إِنِّي نُهَيْتُ أَنْ
أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الَّذِي
خَلَقَكُمْ مِنْ رُبٍّ ثُمَّ مِّنْ نُطْفَةٍ مِّنْ عِلْقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوعًا
وَمِنْكُمْ مَّنْ يَمُوتُ مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلَ مُّسَمًّى وَلَكُمْ تَعْقِلُونَ ﴿٦٥﴾

هُوَ He is the Ever Living لَا there is no إِلَهَ god إِلَّا but
to Him هُوَ He فَادْعُوهُ so invoke Him مُخْلِصِينَ making pure لَهُ to Him
الدِّينَ your worship الْحَمْدُ all the praise لِلَّهِ be to Allah رَبِّ the
I have الْعَالَمِينَ Lord of the worlds ﴿٦٣﴾ قُلْ I say إِنِّي verily نُهَيْتُ
you تَدْعُونَ those whom الَّذِينَ worship to أَنْ been forbidden
there have come جَاءَنِي since لَمَّا Allah besides مِنْ دُونِ invoke
and I am وَأُمِرْتُ my Lord رَبِّي from مِنْ evidences الْبَيِّنَاتُ to me
of the الْعَالَمِينَ to the Lord لِرَبِّ submit to أَنْ commanded
from مِنْ has created you خَلَقَكُمْ Who الَّذِي He, it is هُوَ worlds
a mixed drop of male and female ثُمَّ then مِنْ from نُطْفَةٍ
brings you يُخْرِجُكُمْ then ثُمَّ a clot عِلْقَةٍ of مِنْ then discharge
the age لِيَبْلُغُوا then ثُمَّ as children طِفْلًا forth
old شُيُوعًا to be لِيكونُوا then afterwards ثُمَّ of full strength
and وَمِنْكُمْ you مَّنْ and who يَمُوتُ die مِنْ قَبْلُ before وَلِيَبْلُغُوا
in order that وَلَكُمْ an appointed مُّسَمًّى term أَجَلَ that you reach
you may understand ﴿٦٥﴾ تَعْقِلُونَ

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely

die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلَيْسَ جَعَلَ لَكُمُ الْأَنْعَامَ لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا Messengers We have sent and indeed of some before you We have related to you their story and some of them to you related their story and not We have related (their) story to you وَمَا he that given to any Messenger it was not of by the leave except إِلَّا a sign should bring of the Commandment comes so, when Allah and the matter will be decided with truth and the followers of the falsehood then الْمُبْطِلُونَ would lose Allah, it is He Who Allah, it is He Who has made cattle for you لَكُمُ has made some of them that you may ride on some of them and some of them you eat تَأْكُلُونَ

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost. 79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفَالِكِ تَحْمِلُونَهَا ﴿٨٠﴾ وَرَبُّكُمْ يَعْلَمُ مَا تَكْتُمُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرًا مِنْهُمْ وَأَشَدُّ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

وَلَكُمْ فِيهَا مَنَافِعُ benefits and you have عَلَيْهَا you may reach on them حَاجَةً a desire that is in

صُدْرِكُمْ your breasts وَعَلَيْهَا and on them وَعَلَى and on الْفُلْكِ the ships تُحْمَلُونَ ﴿٨٠﴾ and you are carried وَتُرِيكُمْ and He shows you ءَايَاتِهِ of Allah of the Signs ءَايَاتِ so which قَائِمٌ His signs تُكْفِرُونَ ﴿٨١﴾ do you deny أَفَلَمْ have they not يَسِيرُوا traveled في through الْأَرْضِ the earth فَيَنْظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ the end الَّذِينَ of those مِنْ from قَبْلِهِمْ before them كَانُوا they were أَكْثَرُ more numerous مِنْهُمْ than them وَأَشَدَّ and mightier قُوَّةً and in strength وَمَا تَرَا in the traces فِي and in the land الْأَرْضِ the land فَمَا yet, أَهْوَى not أَهْوَى عَنِهمْ them مَا all that كَانُوا they used to يَكْسِبُونَ ﴿٨٢﴾ earn

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْوَلَدِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨١﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُمُ الَّذِي كُنَّا بِهِمْ مُشْرِكِينَ ﴿٨٢﴾ فَلَمَّا يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلْنَا اللَّهَ أَلَمْ تَخْلَقْ فِي عِبَادِهِ وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ came to them their Messengers بِالْبَيِّنَاتِ then when with clear proofs فَرِحُوا they were glad بِمَا with that عِنْدَهُمْ which they had مِنَ الْوَلَدِ of knowledge وَمَافَ and surrounded بِهِمْ them مَا that which كَانُوا they used to بِهِ (with it) يَسْتَهْزِءُونَ ﴿٨١﴾ to mock فَلَمَّا رَأَوْا they saw بَأْسَنَا Our punishment قَالُوا so when they said ءَامَنَّا we believe بِاللَّهِ in Allah وَحَدُّهُمُ Alone وَكُفَرْنَا and we reject بِمَا what كُنَّا we used to بِهِمْ with Him مُشْرِكِينَ ﴿٨٢﴾ associate as partners فَلَمَّا يَكُ then not يَكُ يَنْفَعُهُمْ could بِئِهِمْ their faith لَمَّا when رَأَوْا they saw بَأْسَنَا Our Punishment سَأَلْنَا (like) this has been the

Way of Allah ﷻ which قَدْ حَلَّتْ has been (established) in ﷻ in
 عِبَادِهِ His slaves (dealing with) وَخَسِرَ and lost هُنَالِكَ there الْكَافِرُونَ
 the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

سُورَةُ فَصَّلَاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ۝ كَتَبْتُ فَصَّلَاتٍ مَّا يَنْتُمْ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
 أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝ وَقَالُوا قُلُوبُنَا فِي أَكْثَرِ مَا نَدْعُونَ إِلَيْهِ فِي مَا آذَانُنَا وَقَدْ مِنْ بَيْنِنَا وَبَيْنِكَ
 حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَلِّمٌ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
 وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝

the Most Ha Mim ۝ تَنْزِيلٌ a revelation مِنْ from الرَّحْمَنِ the Most
 are فَصَّلَاتٍ a book كَتَبْتُ the Most Merciful ۝ الرَّحِيمِ Beneficent
 for لِّقَوْمٍ in Arabic عَرَبِيًّا Quran قُرْآنًا its Verses مَّا يَنْتُمْ explained
 and وَنَذِيرًا giving glad tidings بَشِيرًا who know ۝ يَعْلَمُونَ people
 لَا so they فَهُمْ most of them أَكْثَرُهُمْ but turn away فَأَعْرَضَ warning
 in قُلُوبُنَا our hearts are قُلُوبُنَا and they say وَقَالُوا listen ۝ يَسْمَعُونَ not
 to it إِلَيْهِ you invite us نَدْعُونَ from that which وَمَا coverings أَكْثَرِ
 وَبَيْنِكَ and between us وَمِنْ بَيْنِنَا deafness وَقَدْ our ears آذَانُنَا and in فِي
 so work you فَأَعْمَلْ is a screen (partition) حِجَابٌ and between you
 بَشَرٌ I am أَنَا only إِنَّمَا say قُلْ working ۝ عَمِلُونَ verily We are إِنَّا
 أَنَّمَا to me إِلَيَّ it is inspired يُوحَىٰ like you مُثَلِّمٌ a human being
 so therefore فَاسْتَقِيمُوا One وَاحِدٌ is God إِلَهُ your God إِلَهُكُم that

and seek forgiveness from **وَاسْتَغْفِرُوا** to Him **إِلَيْهِ** take straight path
to polytheists pagans **لِلْمُشْرِكِينَ** and woe **وَوَيْلٌ** Him

Sûrat Fussilat

(They are explained in detail) XLI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٧﴾ قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٨﴾ وَجَعَلَ
فِيهَا رُوسًا مِّن فَوْقِهَا وَبَنَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لَيْلٌ

الَّذِينَ لَا those who **يُؤْتُونَ** give **الزَّكَاةَ** charity **وَهُمْ** and they are
بِالْآخِرَةِ in the Hereafter **هُمْ** (they are) **كَافِرُونَ** ﴿٦﴾ disbelievers **إِنَّ**
الَّذِينَ verily **ءَامَنُوا** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds
without **أَجْرٌ** for them will be **لَهُمْ** reward **غَيْرُ**
مَمْنُونٍ ﴿٧﴾ **قُلْ** say **أَيْنَكُمْ** do you verily **لَتَكْفُرُونَ** disbelieve **بِالَّذِي**
خَلَقَ in Him Who **الْأَرْضَ** created **فِي** the earth **يَوْمَيْنِ** two days
وَجَعَلَ and you set up **أَندَادًا** with Him **لَهُ** that is **رَبُّ** the

Lord **الْعَالَمِينَ** of the worlds **وَجَعَلَ** and He placed **فِيهَا** therein **رُكُوسٍ** firm mountains **مِنْ** from **فَوْقَهَا** above it **وَبَارَكَ** and He blessed **فِيهَا** therein **وَقَدَّرَ** and measured **فِيهَا** therein **أَقْوَاتَهَا** its sustenance **فِي** in **أَرْبَعَةِ** four **أَيَّامٍ** days **مَوَافٍ** equal **لِلَّسَّائِلِينَ** for all those who ask

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists). 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ آئِنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبْحَةً مِّثْلَ صَبْحَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

ثُمَّ **اسْتَوَىٰ** then He rose over **السَّمَاءِ** the heaven **وَهِيَ** while it was **دُخَانٌ** smoke **فَقَالَ** and said **لَهَا** and to the earth **وَالْأَرْضِ** to it **آئِنَا** come both of you **طَوْعًا** willingly or **كَرْهًا** unwillingly **قَالَتَا** they both said **أَتَيْنَا** we come **طَائِعِينَ** willingly **فَقَضَاهُنَّ** completed and finised from their creation **سَبْعَ** seven **سَمَوَاتٍ** each **فِي** in **يَوْمَيْنِ** two days **وَأَوْحَىٰ** and He made **فِي** in **السَّمَاءِ** Heaven **وَزَيَّنَّا** and We adorned **أَمْرَهَا** its affairs **فِي** as well as to **السَّمَاءِ** the nearest **الدُّنْيَا** the All-Mighty **الْعَزِيزِ** the Decree of **تَقْدِيرُ** such is **ذَٰلِكَ** guard then say **فَقُلْ** they turn away **أَعْرَضُوا** but, if **فَإِنْ** the All-Knower **أَنْذَرْتُكُمْ** I have warned you **صَبْحَةً** a destructive awful cry thunder-bolt **مِثْلَ** like **صَبْحَةِ** the thunder-bolt of **عَادٍ** Ad **وَتَمُودَ** and Thamud

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both

said: "We come willingly." 12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٣﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ تَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٤﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٥﴾

إِذْ جَاءَتْهُمْ when the Messengers الرُّسُلُ came to them from بَيْنِ أَيْدِيهِمْ (saying) do not أَلَّا behind them خَلْفِهِمْ and from وَمِنْ before them had so شَاءَ if لَوْ they said قَالُوا Allah الله but إِلَّا worship تَعْبُدُوا our Lord رَبُّنَا would surely have sent أَنْزَلَ مَلَائِكَةً He would indeed we بِمَا in what أُرْسِلْتُمْ you have been sent they were arrogant فَاسْتَكْبَرُوا Ad عَادٌ as for فَأَمَّا disbelieve كَافِرُونَ ﴿١٣﴾ in the land الْأَرْضِ without بِغَيْرِ the right الْحَقِّ and they said وَقَالُوا مَنْ أَشَدُّ who is mightier مِنَّا than us قُوَّةً in strength أَوَلَمْ تَرَوْا do not He created them خَلَقَهُمْ Who Allah الذي that see they and they used to وَكَانُوا in strength قُوَّةً than them مِنْهُمْ Mightier أَشَدُّ Upon آيَاتِنَا in Our Signs يَجْحَدُونَ ﴿١٤﴾ to deny فَأَرْسَلْنَا عَلَيْهِمْ so we sent رِيحًا wind صَرْصَرًا furious فِي in أَيَّامٍ نَحْسَاتٍ of evil omen لِنُذِيقَهُمْ that We might give them a taste عَذَابِ the torment الْخِزْيِ and surely the الدُّنْيَا worldly وَلَعَذَابُ the torment الْآخِرَةِ of the Hereafter أَخْرَىٰ of the Hereafter and they لَا not يُبْصِرُونَ ﴿١٥﴾ will be helped

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَبَيْنَنَا
الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا ثَمُودُ and as for Thamud فَهَدَيْنَاهُمْ We guided them فَاسْتَحَبُّوا but guidance they preferred الْعَمَىٰ to (over) الْهُدَىٰ guidance فَأَخَذَتْهُمُ then seized them صَاعِقَةُ of torment الْعَذَابِ a destructive cry الْهُونِ then they used كَانُوا because of what بِمَا disgracing and used to وَكَانُوا believed those who الَّذِينَ and We saved وَبَيْنَنَا and (remember) the Day that وَيَوْمَ fear (Allah) يَنْقُوتُونَ ﴿١٨﴾ the enemies أَعْدَاءُ اللَّهِ of Allah إِلَى of the Fire النَّارِ the Fire فَهُمْ gathered what مَا when إِذَا till حَتَّىٰ will be collected there يُوزَعُونَ ﴿١٩﴾ so they their سَمْعُهُمْ against them عَلَيْهِمْ will testify they reached it جَاءُوهَا hearing وَأَبْصَرُهُمْ and their eyes وَقُلُودُهُمْ and their skins بِمَا to what كَانُوا they used يَعْمَلُونَ ﴿٢٠﴾ to do

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا لِيُجْزَوْنَهُمْ لَمَ شَهِدْتُمْ عَلَيْنَا فَالَوْ أَنزَلْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تَرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَعِينُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ

كَبِيرًا وَمَا تَعْمَلُونَ ﴿٢١﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْكَ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ فَإِنْ يَصِيرُوا
فَالنَّارُ مَثْوًى لَّهُمْ وَلَنْ يَسْتَغْفِرُوا مَا هُمْ مِنَ الْمُتَعْتِبِينَ ﴿٢٣﴾

وَقَالُوا do why to their skins لِيُجُودِيَنَّهُمْ and they will say قَالُوا you testify against us أَنظَفَنَا they will say قَالُوا all causes to speak أَنطقَ He Who اللهُ Allah speak and He وَمَوْ and He خَلَقَكُمْ created you أَوَّلَ the first مَرَّةً time وَلَآئِهِ and to Him تَرْجِعُونَ ﴿٢١﴾ and not وَمَا you are made to return كُنْتُمْ you against you تَشْتَرُونَ have been أَن hiding تَشْهَدُ testify عَلَيْكُمْ testifies your عَيْنُكُمْ nor وَلَا your eyes أَصْبَرْتُمْ and not جُلُودُكُمْ your سَمْعُكُمْ but ظَنَنْتُمْ you thought أَنَّ that اللهُ Allah لَا not يَعْلَمُ skins and كَبِيرًا much وَمَا of what تَعْمَلُونَ ﴿٢٢﴾ you were doing وَذَلِكُمْ that ظَنُّكُمْ thought of yours الَّذِي which ظَنَنْتُمْ you thought بِرَبِّكُمْ and أَرَدْتُمْكَ has brought you to destruction فَأَصْبَحْتُمْ then if الْخَاسِرِينَ ﴿٢٣﴾ utterly lost فَإِنْ will be a home مَثْوًى yet the fire فَالنَّارُ they have patience يَصِيرُوا yet not فَمَا they beg to be excused يَسْتَغْفِرُوا and if وَلَنْ for them لَّهُمْ هُمْ they of those الْمُتَعْتِبِينَ ﴿٢٣﴾ who will ever be excused

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

﴿٢١﴾ وَفِيصْنَاهُمْ قُرْنًا فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِيِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَافِ بِهِ أَعْلَكُمُ تُغْلَبُونَ ﴿٢٣﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٤﴾

intimate وَقَضَيْنَا for them لَهُمْ and We have assigned قُرْبَانًا to them لَهُم who have made fair seeming فَزَيَّنُوا companions behind خَلْفَهُمْ and what was وَمَا before them بَيْنَ أَيْدِيهِمْ what was وَحَقُّ them and is justified عَلَيْهِمُ against them الْقَوْلُ the World فِي the World in أُمَمٍ nations قَدْ verily حَلَّتْ that have passed away مِنْ قَبْلِهِمْ indeed they إِنَّهُمْ and men وَالْإِنِّسَ jinns of بَيْنَ before them كَانُوا they were خَاسِرِينَ ﴿٢٦﴾ losers وَقَالَ الَّذِينَ and say الَّذِينَ those who كَفَرُوا disbelieve لَا do not تَسْمَعُوا listen لِهَذَا to this الْقُرْآنِ Quran وَالْقَوْمُ overcome تَغْلِبُونَ ﴿٢٧﴾ that you may in it لَكُمْ and make noise فَلَنَذِيقَنَّ those who الَّذِينَ but surely we shall cause to taste كَفَرُوا and We shall عَذَابًا severe شَدِيدًا torment disbelieve اَسْأَلُوا the worst الَّذِي of what كَانُوا they used يَفْعَلُونَ ﴿٢٨﴾ to do

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ مَا كَانُوا يَكْسِبُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضْلَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ فَعْمَلَهُمَا نَحْتِ أَقْدَامَنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا نَزَّلَ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخْشَوْنَ اللَّهَ الَّذِي بَالِغَةُ أَلْفِ كُتُبٍ تُوعَدُونَ ﴿٣٠﴾

of Allah اللَّهُ of the enemies أَعْدَاءُ the recompense جَزَاءُ that is ذَلِكُ the النَّارُ the Fire لَهُمُ therein دَارُ الْخُلْدِ the home الْخُلْدِ Our يَكْسِبُونَ they used to كَانُوا for what مَا recompense جَزَاءُ eternal كَفَرُوا those who الَّذِينَ and will say وَقَالَ to deny ﴿٢٨﴾ Verses

led us أَضَلَّانَا those who الَّذِينَ show us أَرِنَا our Lord رَبَّنَا disbelieve we shall put جَعَلَهُمَا and men وَالْإِنسِ jinn الْجِنِّ from مِنْ astray of مِنْ so that they become لِيَكُونَا our feet أقدامنا under تَحْتَهُ them of the lowest الْأَسْفَلِينَ ﴿٢٨﴾ the lowest الَّذِينَ verily إِنَّ the lowest Lord اللَّهُ (saying) تَنْزِيلُ on them عَلَيْهِمْ will descend angels الْمَلَائِكَةُ (saying) لَا فَرَحًا وَلَا غَمًّا do not but receive وَأَبَشِرُوا grieve تَحْزَنُوا and not الْيُوسُفَ of Paradise الْجَنَّةِ the glad tidings you have been كُنْتُمْ which of the glad tidings promised نُوعِدُوكُمْ ﴿٢٩﴾

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

نَحْنُ أَوْلَىٰ أَوْلِيَّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢٨﴾ تَرْجَاوْنَ غُفُورًا رَّحِيمًا ﴿٢٩﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٠﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣١﴾

نَحْنُ أَوْلَىٰ أَوْلِيَّكُمْ We have been your friends أَوْلَىٰ أَوْلِيَّكُمْ in فِي the life الْحَيَاةِ الدُّنْيَا and you shall وَلَكُمْ the Hereafter الْآخِرَةِ and in فِي of the world your أَنْفُسُكُمْ desire نَشْتَهُ what مَا therein فِيهَا have what مَا therein فِيهَا and you shall have وَلَكُمْ inner-selves the غُفُورًا from مِنْ an entertainment تَرْجَاوْنَ you ask for ﴿٢٨﴾ Oft-Forgiving رَّحِيمًا ﴿٢٩﴾ وَمَنْ the Most Merciful وَمَنْ and who is أَحْسَنُ better قَوْلًا in speech تَدْعُو than he who دَعَا invites (calls) إِلَى and says صَالِحًا righteous deeds وَقَالَ and does عَمِلَ Allah اللَّهُ are تَسْتَوِي and not وَلَا the Muslims الْمُسْلِمِينَ ﴿٣٠﴾ one of مِنْ I am إِنِّي

repel ^{أَدْفَعُ} the evil deed ^{الْأَلْبَسْتُ} and ^{وَلَا} the good deed ^{الْحَسَنَةُ} equal
 he, ^{بِأَلَيْهِ} then verily ^{فَإِذَا} better ^{أَحْسَنُ} is ^{هِيَ} with one which ^{يَأْتِي}
^{يَتَنَكَّ} who ^{وَبَيْنَهُ} between you ^{عَدَاوَةٌ} enmity ^{كَأَنَّهُ}
 a close ^{حَمِيمٌ} he was friend ^{وَلِيٌّ} as though

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٢﴾ وَإِنَّا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ
 بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
 لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٤﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ
 رَبِّكَ يُسَبِّحُونَ لَهُمُ بِأَلْيَلٍ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٥﴾

وَمَا يُلْقِيهَا but none ^{إِلَّا} is granted it ^{الَّذِينَ} except ^{صَبَرُوا} those who
 the ^{ذُو} except ^{إِلَّا} is granted it ^{يُلْقِيهَا} and none ^{وَمَا} are patient
 of great portion ^{عَظِيمٍ} of happiness (most fortunate) ^{حَظٍّ} owner
 Satan ^{الشَّيْطَانِ} from ^{مِنْ} whisper comes to you ^{يَنْزَغُكَ} and if ^{وَإِنَّا}
 verily ^{نَزْغٌ} in Allah ^{بِاللَّهِ} seek refuge ^{فَاسْتَعِذْ} an evil prodding
 and ^{هُوَ} the All-Knower ^{الْعَلِيمُ} the All-Hearer ^{السَّمِيعُ} He is ^{وَمِنْ}
 and the ^{اللَّيْلُ} the night ^{وَالنَّهَارُ} His Signs are ^{مِنْ} among
 day ^{وَالشَّمْسُ} and the sun ^{وَالْقَمَرُ} and the moon ^{لَا} and the moon ^{تَسْجُدُوا} not
 to the moon ^{وَالْقَمَرِ} nor ^{وَلَا} to the sun ^{لِلشَّمْسِ} prostrate
 if ^{إِن} created them ^{خَلَقَهُنَّ} Who ^{الَّذِي} to Allah ^{لِلَّهِ} but prostrate
 but if ^{فَإِن} worship ^{تَعْبُدُونَ} Him ^{إِيَّاهُ} you (really) ^{كُنتُمْ}

who are with **عِنْدَ** then those **فَالَّذِينَ** they are too proud **اسْتَكْبَرُوا**
رَبِّكَ your Lord **يُسَبِّحُونَ** glorify **لَهُ** Him **بِالْأَيْلِ** night (during) **وَالنَّهَارِ**
 get tired **بَسْتَمُونَ** never **لَا** and they **وَهُمْ** and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِن مَّآيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خُشْعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنُبَلِّغُ فِي النَّارِ خَيْرًا مِّن بَآئِنَاتِ آيَاتِنَا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٣٨﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّن حَكِيمٍ حَمِيدٍ ﴿٣٩﴾

وَمِن مَّآيَاتِهِ أَنْتَ تَرَى the **الْأَرْضَ** see **تَرَى** that you **اللَّهُ** His Signs and among **وَمِن**
خُشْعَةً earth **فَإِذَا** barren **أَنْزَلْنَا** but when **عَلَيْهَا** We send down **إِلَى** to it **الْمَاءَ**
 verily **وَرَبَتْ** it is stirred to life **وَرَبَتْ** and growth **وَرَبَتْ** **إِنَّ** and growth
 surely (He) is able to give life **لُجِي** gives it life **أَحْيَاهَا** He Who **الَّذِي**
 things **كُلِّ** is over **عَلَى** indeed He **إِنَّهُ** to the dead **الْمَوْتِ**
قَدِيرٌ He is Able to do **إِنَّ** He is Able to do **الَّذِينَ** verily **يُلْحِدُونَ** those who
 from Us **عَلَيْنَا** hidden **يَخْفَوْنَ** are not **لَا** Our Signs **آيَاتِنَا** concerning
أَفَنُ is he who **يُلْقَى** is cast **فِي** into **النَّارِ** the Fire **خَيْرٌ** the Fire **أَمْ** better **أَمْ** or
 of Judgement **الْقِيَمَةِ** on the Day **يَوْمَ** secure **يَأْتِي** comes **يَأْتِي** he who
أَعْمَلُوا do **مَا** what **وَشِئْتُمْ** you will **إِنَّهُ** verily He is **بِمَا** of what **تَعْمَلُونَ**
 disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** All-Seer **بَصِيرٌ** you do
 and **بِالذِّكْرِ** in the Reminder **لَمَّا** when **جَاءَهُمْ** it comes to them **وَأَنَّهُ**
 verily it **لَكِتَابٌ** is a Book **عَزِيزٌ** is a Book **عَزِيزٌ** is a Book **لَا** an honorable respected **يَأْتِيهِ** not

nor before it from falsehood comes to it
the All-Wise sent down behind it from
Worthy of All-Praise ﴿١٠﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿١٧﴾ وَلَوْ جَعَلْنَاهُ قُرْءَانًا مَعْجَمًا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَعْرَبِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْءَانٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُّونَ مِنْ مَكَانٍ بَعِيدٍ ﴿١٨﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخُتِّيفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٩﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٠﴾

nothing يُقَالُ is said لَكَ to you إِلَّا what مَا except قَدْ verily
قِيلَ was said لِلرُّسُلِ to the Messengers مِنْ قَبْلِكَ before you إِنَّ verily
رَبِّكَ your Lord لَذُو of forgiveness مَغْفِرٍ is indeed the Possessor وَذُو
and if عِقَابٍ of punishment أَلِيمٍ painful وَلَوْ and the Possessor
in a foreign language مَعْجَمًا as a Quran قُرْءَانًا We had made this
جَعَلْنَاهُ are فُصِّلَتْ why not لَوْلَا they would have said لَقَالُوا other than Arabic
what (a Book) not in مَعْجَمِيَّتُهُ its verses آيَاتُهُ explained in detail
for those who لَإِلَازِمٌ it is قُلْ and an Arab وَعَرَبِيٌّ Arabic
and as for الَّذِينَ and a healing وَشِفَاءٌ a guide هُدًى believe آمَنُوا

there وَفَرَّ their ears مَاَذَانِهِمْ in فِي believe يُؤْمِنُونَ not لَا those who
 they أُولَئِكَ blindness عَمَى for them عَلَيْهِمْ and it is وَهُوَ is deafness
 far بَعِيدٌ a place مَكَانٍ from مِنْ called يُنَادُونَ are those who are
 the الْكِتَابِ Moses مُوسَى We have given إِنَّا and indeed وَلَقَدْ away
 and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَانْخَلَفَ Scripture
 your رَبِّكَ from مِنْ that went forth سَبَقَتْ word كَلِمَةً been for
 but لَقَدْ بَيْنَهُمْ would have been settled لَقِضُوا Lord
 between them وَإِنَّهُمْ suspicion مُرِيبٌ thereto مَنَّةٌ doubt شَكٍّ in لَيْنٍ truly they are
 it is for his فَتَنَفْسِهِ righteous good deeds صَالِحًا does عَمِلَ whosoever
 وَنَا it is against it فَتَلَبَّسَ does evil أَسَاءَ and whosoever وَمَنْ ownself
 to (His) slaves لِلْعَمِيدِ unjust يَظْلَمُ your Lord رَبِّكَ and not

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubî*) 46. Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي قَالُوا أَإِذَا نَدَّكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ﴿٤٨﴾ لَا يَسْتُمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾﴾

﴿إِلَيْهِ﴾ to Him is referred عِلْمُ the knowledge of the السَّاعَةِ the Hour and not وَمَا تَخْرُجُ any fruits مِنْ ثَمَرَاتٍ nor its sheath وَمَا تَحْمِلُ any female أَنْثَى nor gives birth تَضَعُ إِلَّا بِعِلْمِهِ except by His knowledge وَيَوْمَ where are أَتَيْنَ He will call unto them on the Day when we inform you that مَا تَخْرُجُ they will say قَالُوا My partners شُرَكَاءِي and will وَمَا تَحْمِلُ of us none of us bears witness to it تَضَعُ fails to invoke they used كَانُوا what they have not مَا تَحْمِلُ and they will perceive that وَظَنُوا before any نَجٍّ place of refuge لَا يَسْتُمُ does get tired of asking الْخَيْرِ good of دُعَاءِ but if مَسَّهُ touches him الشَّرُّ evil and is lost in despair قَنُوطٌ then he gives all hope

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَيْنَ أَذْفَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِىَ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّىَ إِنَّ لىَ عِندَهُ لِّلْحُسْنَىٰ فَلَنَتَّبِعَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا نَعَّمْنَا عَلَى الْإِنْسَانِ أَغْرَضَ وَنَا بِجَانِبِهِ. وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ. مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ﴿٥٢﴾﴾

وَلَيِّنَ of mercy رَحْمَةً We make him taste أَذْقَنَهُ and truly if وَلَيِّنَ has touched him مَسَّهُ some adversity ضَرْبًا after مِنْ بَعْدٍ from Us لَيَقُولَنَّ I أَظُنُّ and not وَمَا for me لِي this is هَذَا he is sure to say لَيَقُولَنَّ I أَلْسَاعَةَ think the Hour قَائِمَةً will be established وَلَيِّنَ but if رُجِعْتُ I for me لِي surely إِنَّ my Lord رَبِّي to إِلَئِي am brought back those الَّذِينَ then We verily inform تَكُنَّ the best لِلْحُسْنَى with Him they have done عَمِلُوا with what بِمَا disbelieved كَفَرُوا who torment عَذَابٍ of a مِّنْ and We shall make them taste وَلَنَذِقَنَّهُمْ on عَلَى We bestow favour أَنْصِتْنَا and when وَإِنَّا severe غَلِيظٌ ۝٥١ the الإنسانِ man أَقْرَضَ he withdraws وَنَكَرًا and turns يَجَانِبُهُ away وَإِنَّا but مَسَّهُ when he has أَشْرَ evil قَذَرٌ then he has دَعَا then he has if كَانَ in تَكُنَّ say قُلْ long عَرِضٌ ۝٥٢ supplications in يَهُدِي you disbelieve كَفَرْتُمْ then نُمُّ Allah اللَّهُ from مِنْ عِنْدِ is in مَنْ who is أَضَلُّ more astray مِمَّنْ who is هُوَ than one فِي in شِقَاقٍ opposition بَعِيدٌ ۝٥٣ far away

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's right path and His obedience).

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُنْ بِرَبِّكَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٥٣ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ ۝٥٤

سَنُرِيهِمْ ءَايَاتِنَا Our signs ءَايَاتِنَا in فِي the الْآفَاقِ in حَتَّىٰ until their ownelves أَنْفُسِهِمْ and in وَفِي horizons that this is أَنَّهُ to them لَهُمْ becomes manifest أَوَلَمْ the truth الْحَقُّ that He is أَنَّهُ to your Lord رَبِّكَ sufficient يَكُنْ is it not

they over all things ۞ a Witness ۞ verily ۞ they are in doubt ۞ concerning the meeting ۞ with their Lord ۞ verily ۞ He it is who is ۞ all things ۞ surrounding ۞

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سُورَةُ الشُّورَىٰ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ۞ عسق ۞ كَذٰلِكَ يُرْسِيْۤهٗ اِلَيْكَ وَاِلٰى الَّذِيْنَ مِنْ قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۞ لَّمْ يَمَّاۤىۤى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۞ تَكَادُ السَّمٰوٰتُ يَنْفَطِرُنَّ مِنْ قُوْفِهِنَّ ۚ وَالْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِنَّ وَتَسْتَغْفِرُوْنَ لِمَنْ فِى الْاَرْضِ ۗ اَلَا اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۞ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَاۤءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۞

Ham Meem ۞ عسق ۞ Ain Sin Qaf ۞ likewise ۞ you inspires ۞ and to ۞ those who are ۞ before you ۞ the All-Mighty ۞ the All-Wise ۞ the Most High ۞ and He is ۞ the earth ۞ in ۞ all that ۞ belongs ۞ the heavens ۞ and all that ۞ the Most Great ۞ nearly ۞ the heavens ۞ might rent ۞ asunder ۞ from ۞ above them ۞ and the angels ۞ glorify ۞ the praise ۞ of their Lord ۞ and ask for ۞ forgiveness ۞ for those ۞ on ۞ the earth ۞ verily ۞ indeed ۞ Allah ۞ is ۞ the Oft-Forgiving ۞ the Most ۞ Merciful ۞ and as for those who ۞ take (others) ۞ from ۞ besides Him ۞ Allah is ۞ Protector ۞

a over them عَلَيْكُمْ you أَنْتَ and not وَمَا over them guardian

Sûrat Ash-Shûra (The Consultation) XLII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Hâ-Mîm*. 2. *'Aîn-Sîn-Qâf*. 3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. 5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful. 6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allâh as protectors, and they worship them) — Allâh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فِرْقٌ فِي الْجَنَّةِ وَفِرْقٌ فِي السَّعِيرِ ﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَرَأَيْتُمْ أَتَّخَذُوا مِنْ دُونِهِ آلِيَاءَ فَقُلْ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا unto you أَنْتَ We have inspired and thus عَرَبِيًّا of the الْقُرَى the mother أُمَّ that you may warn لِّنُنذِرَ in Arabic وَمَنْ حَوْلَهَا and whoever towns of يَوْمَ and warn وَنُنذِرَ (is) around it وَنُنذِرَ and who ever towns لَا of Assembling the Day الْجُمُعِ about it فِيهِ doubt رَيْبَ no of the Day الْجُمُعِ in party will be وَفِرْقٌ in party will be وَفِرْقٌ in party will be السَّعِيرِ in party will be He لَجَعَلَهُمْ Allah اللَّهُ had willed شَاءَ and if وَلَوْ the blazing Fire He يَدْخُلُ but وَلَكِنْ one وَاحِدَةً nation أُمَّةً could have made them He يَشَاءَ whom مَنْ admits رَحْمَتِهِ His Mercy وَالظَّالِمُونَ and لَا protector وَلِيٍّ any have لَهُمْ not مَا the wrong-doers أَرَأَيْتُمْ they take اتَّخَذُوا or أَرِ a helper نَصِيرٍ ﴿٨﴾ besides Him مِنْ دُونِهِ

Who is عَلَى over كُلِّ thing قَدِيرٌ ﴿١١﴾ is Able وَهُوَ is the Protector الْوَلِيُّ He Alone هُوَ but Allah فَاللَّهُ guardians and it is He وَهُوَ to the dead الْمَوْتِ gives life يحيى and He is Who is Able قَدِيرٌ ﴿١١﴾ things قَدِيرٌ ﴿١١﴾

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾ فَأَطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٢﴾ لَمْ يَمَالِكُوا السَّمَوَاتِ وَالْأَرْضِ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

وَمَا and whatsoever اخْتَلَفْتُمْ you differ فِيهِ in it مِنْ of شَيْءِ a matter فَحُكْمُهُ its decision إِلَى to اللَّهُ Allah ذَلِكُمُ such is اللَّهُ رَبِّي and to Him عَلَيْهِ my Lord تَوَكَّلْتُ in Whom I put my trust وَإِلَيْهِ I turn in repentance أُنِيبُ ﴿١١﴾ فَأَطِرُ The Creator السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth جَعَلَ He has made لَكُمْ for you مِنْ from أَنْفُسِكُمْ yourselves أَزْوَاجًا mates وَمِنَ the cattle الْأَنْعَامِ and from يَذُرُوكُمْ mates فِيهِ He creates you لَيْسَ by this means كَمِثْلِهِ like unto Him شَيْءٌ anything وَهُوَ the السَّمِيعُ and He is السَّمِيعُ the All-Hearer الْبَصِيرُ ﴿١٢﴾ لَمْ the All-Seer يَمَالِكُوا the heavens وَالْأَرْضِ and the earth يَسْطُرُ He enlarges الرِّزْقَ provision لِمَنْ for whom يَشَاءُ and straitens وَيَقْدِرُ إِنَّهُ is the All-Knower عَلِيمٌ ﴿١٣﴾ thing شَيْءِ of every كُلِّ verily He

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَلَاءُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٣﴾﴾

the same religion of the **لَكُمْ** for you He has ordained **﴿شَرَعَ﴾** and that which **وَصَّى** which **مَا** He ordained **﴿وَصَّى﴾** Noah **وَالَّذِي** for **﴿وَصَّى﴾** We have inspired **﴿أَوْحَيْنَا﴾** and that which **﴿وَمَا﴾** to you **﴿إِلَيْكَ﴾** We have inspired **﴿وَصَّيْنَا﴾** and Jesus **﴿وَعِيسَى﴾** and Moses **﴿وَمُوسَى﴾** Abraham **﴿إِبْرَاهِيمَ﴾** for **﴿وَصَّى﴾** ordained **﴿أَقِيمُوا﴾** that **﴿أَنْ﴾** the polytheists **﴿الْمُشْرِكِينَ﴾** for **﴿عَلَى﴾** intolerable **﴿كَبُرَ﴾** in it **﴿فِيهِ﴾** be divided **﴿يَجْتَبِي﴾** Allah **﴿اللَّهُ﴾** (to it) **﴿إِلَيْهِ﴾** you call them **﴿تَدْعُوهُمْ﴾** is that which **﴿مَا﴾** and guides **﴿وَيَهْدِي﴾** He wills **﴿يَشَاءُ﴾** whom **﴿مَنْ﴾** for Himself **﴿إِلَيْهِ﴾** chooses **﴿إِلَيْهِ﴾** to Him **﴿مَنْ﴾** who **﴿يُنِيبُ﴾** turns to Him in repentance **﴿يُنِيبُ﴾** after **﴿مِنْ﴾** till **﴿إِلَّا﴾** they divided **﴿تَفَرَّقُوا﴾** and not **﴿وَمَا﴾** obedience through selfish **﴿بَيْنَهُمْ﴾** knowledge **﴿الْبَلَاءُ﴾** had come to them **﴿جَاءَهُمْ﴾** and had it not been **﴿وَلَوْلَا﴾** between themselves **﴿بَيْنَهُمْ﴾** transgressions **﴿كَلِمَةً﴾** your **﴿رَبِّكَ﴾** from **﴿مِنْ﴾** that went forth before **﴿سَبَقَتْ﴾** for a word **﴿إِلَى﴾** Lord **﴿إِلَى﴾** the matter would **﴿لَفُضِّى﴾** an appointed **﴿مُسَمًّى﴾** term **﴿أَجَلٍ﴾** for **﴿إِلَى﴾** Lord **﴿إِلَى﴾** those **﴿الَّذِينَ﴾** and verily **﴿وَإِنَّ﴾** between them **﴿بَيْنَهُمْ﴾** have been settled **﴿أُورِثُوا﴾** who **﴿مِنْ﴾** the scripture **﴿الْكُتُبَ﴾** were made to inherit **﴿مِنْ﴾** after **﴿بَعْدِهِمْ﴾** them **﴿لَفِي﴾** are in **﴿شَكٍّ﴾** doubt **﴿مِنْهُ﴾** concerning it **﴿مُرِيبٍ﴾** suspicion

بُذِرِكَ is قَرِيبٌ ﴿١٧﴾ the Hour السَّاعَةُ perhaps لَعَلَّ can make you know close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ ﴿١٥﴾ مِنْهَا أَلَمْ يَكُنِ الْخَقُّ الْآلِ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَقَدْ ضَلَّ بِعِيدٍ ﴿١٦﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٧﴾ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿١٨﴾

believe يَسْتَعْجِلُ not لَا those who الَّذِينَ it بِهَا seek to hasten
 بِهَا in it وَالَّذِينَ and those who آمَنُوا believe مُشْفِقُونَ are fearful وَمِنْ
 of it وَيَعْلَمُونَ and they know أَلَمْ يَكُنِ the very truth الْآلِ the very truth
 concerning dispute يُمَارُونَ those who الَّذِينَ indeed إِنَّ verily
 السَّاعَةِ the Hour لَقَدْ are certainly in ضَلَّ بِعِيدٍ error اللَّهُ far away
 Allah is لَطِيفٌ very Gracious and Kind يَرْزُقُ to His slaves بِعِيدٍ
 and He is وَهُوَ He wills يَنْشَاءُ to whom مَنْ He gives provisions
 الْقَوِيُّ the All-Mighty الْعَزِيزُ the All-Strong مَنْ whosoever كَانَ
 is يُرِيدُ desiring حَرْثَ the reward الْآخِرَةِ of the Hereafter نَزِدْ
 increase لَمْ to him فِي in حَرْثِهِ his reward وَمَنْ and whosoever كَانَ
 (was) يُرِيدُ desires حَرْثَ الدُّنْيَا the reward of this world نُؤْتِهِ
 give him مِنْهَا of it وَمَا and not لَمْ he has فِي in الْآخِرَةِ the
 portion نَصِيبٍ any مِنْ Hereafter

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِعُ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

who have instituted شَرَعُوا partners شُرَكَاءُ they have لَهُمْ or أَمْ لَهُمْ has not لَمْ what مَا religion الدِّينِ of بَيْنَ for them لَفُضِيَ a decisive لَفُضِيَ the matter would have been judged بَيْنَهُمْ the wrong-doers الظَّالِمِينَ and verily وَإِنَّ between them تَرَى a painful أَلِيمٌ torment عَذَابٌ them they have كَسَبُوا of that which مِمَّا fearful مُشْفِقِينَ wrong-doers and those وَالَّذِينَ them وَهُمْ befalling وَقِعُ and it is earned in righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا who believe آمَنُوا for of the Gardens الْجَنَّاتِ the flowering meadows رَوْضَاتِ لَهُمْ of their Lord رَبِّهِمْ from عِنْدَ they wish يَشَاءُونَ what مَا them that هُوَ the supreme الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِفْ حَسَنَةً نَّزِدْنَا فِيهَا حُسْنًا إِنَّ اللَّهَ عَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحَ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ يَكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

ذَٰلِكَ that is الَّذِي which يُبَشِّرُ Allah gives glad tidings عِبَادَهُ to His righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe الَّذِينَ who ءَامَنُوا slaves قُلْ say لَا not أَسْأَلُكُمْ عَلَيْهِ I ask you أَجْرًا reward إِلَّا except الْمَوَدَّةَ kinship with you فِي to be kind to me وَمَن whoever يَقْرِفْ earns حَسَنَةً a good righteous deed نَزِدْنَا in it حُسْنًا of good فِيهَا for him إِنَّ verily اللَّهُ Allah or is Most Ready to appreciate عَفُورٌ if Oft-Forgiving شَكُورٌ ﴿٢٣﴾ يَقُولُونَ they say افْتَرَىٰ he has invented عَلَى against اللَّهُ Allah كَذِبًا a lie فَإِن so if يَشَأِ Allah willed يَخْتِمْ He could have sealed عَلَى (on) قَلْبِكَ your heart وَيَمْحَ and wipes out الْبَاطِلَ Allah falsehoood وَيُخَوِّقُ the truth الْحَقَّ and establishes يَكَلِمَتِهِ by His word إِنَّهُ verily عَلِيمٌ He knows well بِذَاتِ what الصُّدُورِ ﴿٢٤﴾ is in the breasts

23. That is (the Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'ān). Verily, He knows well what (secrets) are in the breasts (of mankind).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

from repentance **الَّتِي** accepts **بِقَبْلِ** Who **الَّذِي** and He is **وَهُوَ** His slaves **عِبَادِهِ** and forgives **وَيَغْفِرُ** from **عَنِ** the sins **الْإِثْمَاتِ** and He knows **وَيَعْلَمُ** what **مَا** and He answers **وَيَسْتَجِيبُ** you do **تَفْعَلُونَ** and He knows **وَيَعْلَمُ** those who **الَّذِينَ** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds **وَيَزِيدُهُمْ** increase **مِنْ** of **فَضْلِهِ** His Bounty **وَالْكَافِرُونَ** and as for the disbelievers **لَهُمْ** theirs will be **عَذَابٌ شَدِيدٌ** torment **وَلَوْ** a severe **بَسَطَ** and if **اللَّهُ** Allah **الرِّزْقَ** the provision **لَيَمَادُوا** for His slaves **لَبَنَرُوا** they would surely rebel **فِي** in **الْأَرْضِ** the earth **وَلَكِنْ** but **يُنْزِلُ** He sends down **بِقَدَرٍ** by measure **مَا** what **يَشَاءُ** He wills **إِنَّهُ** He is **وَيَعْلَمُ** verily He is **بِمَا** in respect of His slaves **الْحَمِيدُ** the All-Seer **بَصِيرٌ** Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ **الَّذِي** **يُنْزِلُ** **الْفَيْتَ** **مِنْ** **بَعْدِ** **مَا** **فَنَطَوْا** **وَيَنْشُرُ** **رَحْمَتَهُ** **وَهُوَ** **الْوَلِيُّ** **الْحَمِيدُ** **وَمِنْ** **عَائِدَتِهِ** **خَلَقَ** **السَّمَوَاتِ** **وَالْأَرْضِ** **وَمَا** **بَتْ** **فِيهِمَا** **مِنْ** **دَابَّةٍ** **وَهُوَ** **عَلَى** **جَمْعِهِمْ** **إِذَا** **يَشَاءُ** **فَذِيرٌ** **وَمَا** **أَصْبَحَكُمْ** **مِنْ** **مُصِيبِكُمْ** **فِيمَا** **كَسَبَتْ** **أَيْدِيكُمْ** **وَيَعْفُوا** **عَنْ** **كَثِيرٍ** **وَمَا** **أَنْتُمْ** **بِمُعْجِزِينَ** **فِي** **الْأَرْضِ** **وَمَا** **لَكُمْ** **مِنْ** **دُونِ** **اللَّهِ** **مِنْ** **وَلِيٍّ** **وَلَا** **نَصِيرٍ**

وَهُوَ **الَّذِي** and He **يُنْزِلُ** it is Who **الْفَيْتَ** sends down **مِنْ** the rain **وَيَنْشُرُ** they have despaired **فَنَطَوْا** that **مَا** after **رَحْمَتَهُ** His Mercy **وَهُوَ** and He is **الْوَلِيُّ** the Protecting Friend **وَمِنْ** and among **عَائِدَتِهِ** His Signs **الْحَمِيدُ** Worthy of all praise **وَمَا** and the earth **وَالْأَرْضِ** the heavens **السَّمَوَاتِ** is the creation of **وَمَا** of **دَابَّةٍ** in them both **فِيهِمَا** He has dispersed **بَتْ** whatever **كَسَبَتْ** their assembling **جَمْعِهِمْ** over **عَلَى** and He is **وَهُوَ** moving creatures

and whatever وَمَا All-Potent قَدِيرٌ He wills إِذَا whenever
 it is because فِيمَا misfortune مُصِيبِكُمْ of بَعَثَ you أَصَابَكُمْ
 and He وَعَقُّوا your hands أَيْدِيكُمْ have earned كَسَبَتْ of what
 and (not) وَمَا much كَثِيرٌ from عَنْ pardons
 and neither وَمَا the earth فِي in the الْأَرْضِ can escape from Allah
 Protecting Friend وَلِيٍّ any مِنْ Allah اللَّهُ besides you have
 any helper نَصِيرٌ nor وَلَا

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Wali* (Helper, Supporter, Protector, Lord), Worthy of all praise. 29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an, Verse 35:45) 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Wali* (guardian or a protector, helper) nor any helper.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ٣٠ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ٣١ أَوْ يُوقِعُهُنَّ يَمًا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٣٢ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحْصِرٍ ٣٣ فَمَا أُوْنِيْتُمْ مِنْ مَقَرٍّ مَنَعَ الْحَيَوةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٣٤

وَمِنْ آيَاتِهِ الْجَوَارِ His signs and among the ships in the الْبَحْرِ sea
 He causes كَالْأَعْلَامِ if يَشَأْ He wills يُسْكِنِ like mountains ٣٠
 to settle الرِّيحَ the wind فَيَظْلَلْنَ then they would become رَوَاكِدَ
 motionless عَلَى on ظَهْرِهِ the back (of the sea) إِنَّ in the فِي verily ذَلِكَ
 that لَآيَاتٍ signs لِكُلِّ for everyone صَبَّارٍ patient شَكُورٍ (and) ٣١
 because of that يَمًا He may destroy them أَوْ or يُوقِعُهُنَّ grateful
 which كَسَبُوا their (people) have learned وَيَعْفُ and He pardons عَنْ
 from كَثِيرٍ much ٣٢ وَيَعْلَمَ and may know الَّذِينَ those who يُجَادِلُونَ
 dispute فِي as regards آيَاتِنَا Our proofs مَا لَهُمْ that there is not for ٣٣

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrongdoers).

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٠﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٢﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُوكَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٣﴾ وَتَرْتَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتِكِ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرَاتِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۚ إِنْ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٤﴾

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ after takes revenge whosoever wrong فَأُولَٰئِكَ for such مَا there is not عَلَيْهِمْ against them مِنْ any way سَبِيلٍ ﴿٤٠﴾ إِنَّمَا السَّبِيلُ the way is only عَلَى against الَّذِينَ those who يَظْلِمُونَ oppress النَّاسَ people وَيَبْغُونَ rebel فِي in the earth بِغَيْرِ الْحَقِّ without right أُولَٰئِكَ these لَهُمْ torment عَذَابٌ for them أَلِيمٌ ﴿٤١﴾ وَلَمَنْ a painful صَبَرَ and verily whosoever غَفَرَ and forgives إِنَّ truly ذَلِكَ that لَمِنْ would be from عَزْمِ the steadfast الْأُمُورِ ﴿٤٢﴾ وَمَنْ things يُضْلِلِ and whomsoever اللَّهُ Allah فَمَا there is not وَلِيٍّ any for him مِنْ any the wrong-doers الظَّالِمِينَ and you will see تَرَى after him لَمَّا the wrong-doers يَقُولُوكَ they behold الْعَذَابَ the torment هَلْ they will say إِلَى is there مَرَدٍّ return مِنْ any سَبِيلٍ ﴿٤٣﴾ وَتَرْتَهُمْ way وَتَرْتَهُمْ you made خَشِيعَتِكِ to it brought forward عَلَيْهَا will see them by الدَّلِيلِ disgrace يَنْظُرُونَ looking مِنْ with طَرْفٍ glance خَفِيٍّ discreet وَقَالَ will say الَّذِينَ and the losers الَّذِينَ the losers خَسِرُوا are they who خَسِرُوا lose أَنْفُسَهُمْ themselves وَأَهْلِيهِمْ and their families يَوْمَ on the Day of الْقِيَمَةِ

will be in the wrong-doers ^{الظَّالِمِينَ} indeed ^{إِنَّ} verily ^{آلَا} resurrection
a lasting ^{مُفِيمٍ} torment عَذَاب be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُم مِّنْ نَّكَيرٍ ﴿٤٢﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبْنَا مِنْهُ لِنَفْسِهِ إِيمَانًا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٣﴾

Protecting ^{أَوْلِيَاءَ} any ^{مِنْ} they will have ^{لَهُمْ} it is ^{كَانَتْ} and not ^{وَمَا}
and ^{وَمَنْ} Allah ^{اللَّهُ} other than ^{مِنْ دُونِ} to help them ^{يَنْصُرُونَهُمْ} Friends
for him ^{لَهُ} there is not ^{لَا} Allah ^{اللَّهُ} sends astray ^{يُضْلِلِ} he whom
^{مِنْ سَبِيلٍ} your Lord ^{رَبِّكُمْ} answer the call of ^{اسْتَجِيبُوا} any way ^{﴿٤١﴾}
^{لَهُ} averting ^{لَا} a Day ^{يَوْمٌ} there comes ^{يَأْتِيَ} that ^{أَنْ} before
any ^{مِنْ مَّلْجَأٍ} you will have ^{لَكُمْ} not ^{مَا} Allah ^{اللَّهُ} from ^{مِنْ} for it
there will be for you ^{لَكُمْ} nor ^{وَمَا} on that Day ^{يَوْمَئِذٍ} refuge
not ^{فَمَا} they turn away ^{أَعْرَضُوا} but if ^{فَإِنْ} denying ^{﴿٤٢﴾} any
is ^{إِنْ} as a guardian ^{حَفِظًا} over them ^{عَلَيْهِمْ} We have sent you ^{أَرْسَلْنَاكَ}
^{وَإِنَّا} to convey (the Message) ^{أَلْبَلَّغُ} but ^{إِلَّا} your duty ^{عَلَيْكَ} (not)
from ^{مِنَّا} man ^{الْإِنْسَانَ} We cause to taste ^{أَذَقْنَا} when ^{إِنَّا} and verily

us رَحْمَةً of Mercy فَيَح he rejoices بِهَا in it وَإِنْ but when تُصِيبُهُمْ because of (the deeds) which بِمَا some ill سَيِّئَةً befalls them
man then verily فَإِنَّ their hands أَيْدِيَهُمْ have sent forth
(becomes) ingrate كَفُورٌ ﴿١٥﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِشَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذَّكُورَ ﴿١٥﴾ أَوْ يُزَوِّجُهُمْ ذَكَرًا وَإُنْثَىٰ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُمْ عَلَيْهِ قَدِيرٌ ﴿١٦﴾ وَمَا كَانَ لَشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُمْ عَلَىٰ حَكِيمٍ ﴿١٧﴾

to Allah لِلَّهِ مُلْكُ the heavens السَّمَوَاتِ belongs the kingdom of
and the earth وَالْأَرْضِ يَخْلُقُ what مَا He creates يَشَاءُ He wills يَهَبُ
female (offspring) إِنْثَىٰ He wills يَشَاءُ upon whom لِمَنْ He bestows
male الذَّكُورَ ﴿١٥﴾ He wills يَشَاءُ upon whom لِمَنْ and bestows وَيَهَبُ
and ذَكَرًا males وَإُنْثَىٰ or يُزَوِّجُهُمْ (offspring) أَوْ
females وَيَجْعَلُ He wills يَشَاءُ مَنْ and He renders عَقِيمًا
and is Able to قَدِيرٌ ﴿١٦﴾ the All-Knower عَلَيْهِ verily He is إِنَّهُ barren
do all things وَمَا ﴿١٧﴾ and not كَانَ it is لَشَيْءٍ for any human being
by وَحْيًا unless إِلَّا Allah اللَّهُ should speak to him
He يُرْسِلَ or أَوْ a veil حِجَابٍ behind وَرَآيِ from مِنْ or inspiration
sends رَسُولًا فَيُوحِيَ a Messenger بِإِذْنِهِ to reveal مَا by His leave

Most **حَكِيمٌ** Most High **عَلِيٌّ** verily He is **إِنَّهُ** wills **يَشَاءُ** what
Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَرْسَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ **﴿٥١﴾** صِرَاطُ اللَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ إِلَى اللَّهِ تُصِيرُ الْأُمُورُ **﴿٥٢﴾**

and thus **وَكَذَٰلِكَ** أَرْسَلْنَا We have sent **إِلَيْكَ** to you **رُوحًا** a revelation (Quran) **مِنْ أَمْرِنَا** of Our Command **مَا كُنْتَ** you **تَدْرِي** knew **وَلَا** not **الْكِتَابُ** the Book **وَلَكِنْ** but **جَعَلْنَاهُ** what is **نُورًا** We have made it **نَهْدِي** a light **بِهِ** by it **وَنُورًا** We have made it **وَأَنْتَ** and verily **عِبَادِنَا** Our slaves **مِنْ** We will **نُفَعُهُ** whosoever **إِنَّ** indeed **صِرَاطٍ** the path **مُسْتَقِيمٍ** **﴿٥١﴾** you are **لَمْ** belongs **إِلَى** to whom **الَّذِي** Allâh **صِرَاطُ** the path of **مُسْتَقِيمٍ** straight **وَمَا** in **السَّمَوَاتِ** the heavens **وَمَا** and all that is **فِي** in **الْأَرْضِ** the earth **إِلَى** verily **نُفَعُهُ** Allâh **تُصِيرُ** is the end **الْأُمُورُ** **﴿٥٢﴾** the matters

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرَنَا بِهِ بَلَدَهُ مَيِّتًا كَذَلِكَ تُخْرَجُونَ ﴿١٠﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَائِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١١﴾

in بِطَشًا than them مِنْهُمْ men stonger أَشَدَّ then We destroyed قَامَلَكُنَا power وَمَضَى and passed away مَثَلُ the example of الْأَوَّلِينَ ﴿١٠﴾ the Who مَنْ you ask them سَأَلْتَهُمْ and indeed if وَلَئِنْ ancients they will لَيَقُولُنَّ and the earth? وَالْأَرْضُ the heavens السَّمَوَاتِ created the الْعَلِيِّمُ the All-Mighty الْغَافِرُ created them خَلَقَهُنَّ surely say the All-Knower الَّذِي Who جَعَلَ has made لَكُمْ for you الْأَرْضُ the earth مَهْدًا a bed وَجَعَلَ and has made لَكُمْ for you فِيهَا therein سُبُلًا roads لَكُمْ roads in order that you may تَهْتَدُونَ ﴿١١﴾ وَالَّذِي find your way وَالَّذِي water مَاءً the sky السَّمَاءِ from مَنْ sends down نَزَّلَ and Who in due measure فَأَنْشَرَنَا بِهِ then We revive بَلَدَهُ land مَيِّتًا a dead كَذَلِكَ even so تُخْرَجُونَ ﴿١٢﴾ وَالَّذِي you're brought out and Who خَلَقَ created الْأَزْوَاجَ the pairs كُلَّهَا all وَجَعَلَ and has appointed لَكُمْ and has appointed وَجَعَلَ all الْفَلَائِكِ ships وَالْأَنْعَامِ and cattle مَا on which تَرْكَبُونَ ﴿١٣﴾ you ride

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them). 9. And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا آلَهُم مِّنْ عِبَادِهِ جُزْءًا إِنَّا لِلْإِنسَانِ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَلَمْ نَأْخُذْ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُم بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

لِيَسْتَوُوا in order that you may mount firmly عَلَىٰ on ظُهُورِهِ their backs ثُمَّ then تَذْكُرُوا you may remember نِعْمَةَ the Favour of رَبِّكُمْ

and say وَقُولُوا thereon عَلَيْه you mount اِذَا your Lord
 سُبْحَانَ Glory to اَلَّذِى Him Who سَخَّرَ has subjected لَنَا to us هَذَا
 وَنَا have ability ﴿٧﴾ مُقْرِنِينَ for it لَمْ we could كُنَّا and not وَنَا this
 We indeed are ﴿٨﴾ لَمَسْقُوتُونَ Our Lord رَبَّنَا to اِنَّ and verily we
 of عِبَادِهِ to some مِنْ with Him لَمْ yet they assign وَجَعَلُوا returning
 is indeed لَكُفُّورٌ man اِنَّ verily اِنَّ a share اِنْ His slaves
 out of مِمَّا has He taken اَوْ اَمْ a manifest ﴿٩﴾ مُبِينٌ ingrate
 and He has اَخْلَقَ daughters بَنَاتٍ He has created بَخْلًا what
 is informed of the بَيِّنَةٍ and if وَادَا sons بِالْبَيِّنَاتِ ﴿١٠﴾ selected for you
 he صَرَّبَ that which مِمَّا one of them اَحَدُهُمْ news of (the birth of)
 ظَلَّ a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمَنِ set forth
 ﴿١١﴾ كَظِيمٌ and he is وَهُوَ dark, gloomy مُسَوِّدًا his face وَجْهُهُ becomes
 filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوْ مَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٧﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلَقَهُمْ سَخَكَبَ شَهْدَتُهُمْ وَهُمْ يُسْعَلُونَ ﴿٨﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٩﴾

أَوْ مَنْ يُنْشَأُ (do they then like for Allah) a creature اَوْ مَنْ يُنْشَأُ in up
 اَلْحِلْيَةِ in اَلْحِلْيَةِ وَهُوَ ornaments وَهُوَ in اَلْحِلْيَةِ وَهُوَ dispute اَوْ
 اَلْخِصَامِ in اَلْخِصَامِ وَهُوَ and it اَلْخِصَامِ in اَلْخِصَامِ اَوْ
 اَلْمَلَائِكَةَ and they make وَجَعَلُوا (herself) clear ﴿٧﴾ مُبِينٌ cannot make
 اَلَّذِينَ the angels هُمْ who هُمْ themselves عِبْدُ are slaves اَلرَّحْمَنِ to the
 اَشْهَدُوا females أَشْهَدُوا did they witness اَشْهَدُوا اَشْهَدُوا their اَشْهَدُوا
 اَشْهَدُوا Most Beneficent اَشْهَدُوا اَشْهَدُوا اَشْهَدُوا اَشْهَدُوا اَشْهَدُوا

and **وَسُئِلُونَ** their witness **شَهِدَتْهُمْ** will be recorded **سُئِلَتْهُمْ** creation **بَلْ** if it had been **لَوْ** and they said **وَقَالُوا** they will be questioned **وَلَوْ كُنَّا** We would have **عَبَدْنَاهُمْ** not **مَا** the Most Beneficent **الرَّحْمَنُ** the will of **عَلَيْهِ** any **مِنْ** of that **بِذَلِكَ** they have **لَهُمْ** not **مَا** worshipped them **إِنْ** knowledge **لَا** they do **هُمْ** nothing **بَلْ** but **يَعْرُسُونَ**

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ أَنَاءَنتُمْ **كُتِبَ** مِنْ قَبْلِهِ. فَهُمْ بِهِ. مُسْتَمْسِكُونَ **بَلْ** قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ **وَكَذَلِكَ** مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ **فَلَوْ** أَتَوْا بِحُجَّتٍ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

before **أَمْ** any **كُتِبَ** have We given them **أَنَاءَنتُمْ** or **أَمْ** **فَهُمْ** this **بَلْ** are holding fast **مُسْتَمْسِكُونَ** to it **بَلْ** **قَالُوا** nay **إِنَّا** they say **وَجَدْنَا** found **أَبَاءَنَا** our fathers **عَلَىٰ** on **أُمَّةٍ** a certain way and religion **وَأَنَّا** and we **وَإِنَّا** certain way and religion **أَنَاءَنتُمْ** on **آثَرِهِمْ** their footsteps **وَكَذَلِكَ** guide ourselves **مُهْتَدُونَ** **وَلَوْ كُنَّا** We sent **أَرْسَلْنَا** not **مَا** and similarly **بِذَلِكَ** **فَلَوْ** before you **قَرْيَةٍ** any town **نَذِيرٍ** a warner **إِلَّا** but **قَالَ** found **مُتْرَفُوهَا** the luxurious ones among them **إِنَّا** we **وَجَدْنَا** said **وَأَنَّا** a certain way and religion **أَنَاءَنتُمْ** on **آثَرِهِمْ** our fathers **وَكَذَلِكَ** are indeed **مُقْتَدُونَ** following **فَلَوْ** **أَتَوْا** better **بِأَهْدَىٰ** I bring you **حُجَّتٍ** even if **أَتَوْا** (the warner) said **بِأَهْدَىٰ** on it **عَلَيْهِ** you found **مِمَّا** than that which **وَجَدْتُمْ** guidance **أَرْسِلْتُمْ** with which **بَلْ** verily we **إِنَّا** they said **قَالُوا** your fathers **كُفِرُوا** disbelieve **بِهِ** with it **بِهِ** have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَأَنقَضْنَا مِنْهُمْ فَاظْطَرَّ كَيْفَ كَانَ عَقِبَةُ الْمَكْذِبِينَ ﴿٢١﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٢﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٣﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٤﴾ بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٢٥﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٢٦﴾

how then see فَأَظْطَرَّ of them مِنْهُمْ so We took revenge فَأَنقَضْنَا
 and those who denied الْمَكْذِبِينَ the end of عَقِبَةُ was كَانَ
 (remember) when قَالَ إِبْرَاهِيمُ to his father لِأَبِيهِ وَقَوْمِهِ
 of what وَمِمَّا innocent بَرَاءٌ verily I am إِنَّنِي and his people تَعْبُدُونَ
 did create me فَطَرَنِي Him Who الَّذِي except إِلَّا you worship
 and he made it وَجَعَلَهَا will guide me سَيَهْدِينِ ﴿٢٣﴾ and verily He
 that they لَعَلَّهُمْ his offspring عَقِبِهِ among فِي lasting بَاقِيَةً word
 to هَؤُلَاءِ I gave to enjoy مَتَّعْتُ nay but بَلْ turn back يَرْجِعُونَ ﴿٢٤﴾ may
 there came to them جَاءَهُمْ till حَتَّى and their fathers وَآبَاءَهُمْ these
 الْحَقُّ the truth وَرَسُولٌ and a messenger مُبِينٌ ﴿٢٥﴾ making things clear
 this جَاءَهُمْ and when قَالُوا the truth الْحَقُّ came to them هَؤُلَاءِ they said
 disbelieve كَافِرُونَ ﴿٢٦﴾ in it بِهِ and we وَإِنَّا magic is سِحْرٌ

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). 26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣٠﴾ أَهَرِيقْسِمُونَ بِرَبِّكَ أَنَّ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّيِّشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّسَخِّدَ بَعْضُهُمْ بَعْضًا سَخِرَآ وَرَحِمْتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣١﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٢﴾

وَقَالُوا لَوْلَا نَزَّلَ هَذَا this sent down why is not and they say
 Quran عَلَى to رَجُلٍ some man of الْقَرْيَتَيْنِ the two towns عَظِيمٍ ﴿٣٠﴾
 the Mercy رَحِمْتَ who would portion out يَقْسِمُونَ is it they أَهَرِيقْسِمُونَ great
 of رَبِّكَ your Lord نَحْنُ We قَسَمْنَا it is Who portion out بَيْنَهُمْ between
 of this الدُّنْيَا the life الْحَيَاةِ in فِي their livelihood مَّيِّشَتَهُمْ them
 world وَرَفَعْنَا and بَعْضَهُمْ some of them فَوْقَ above بَعْضٍ
 others دَرَجَاتٍ in رَافَعْنَا so that may employ لِّسَخِّدَ some بَعْضًا
 others سَخِرَآ and the Mercy of رَبِّكَ your Lord وَرَحِمْتَ in their work
 is better مِمَّا they amass يَجْمَعُونَ ﴿٣١﴾ وَلَوْلَا they
 and were it not أَن that يَكُونَ all mankind النَّاسُ أُمَّةً
 for لِمَن We would have provided لَّجَعَلْنَا one community
 in the Most Beneficent (Allah) بِالرَّحْمَنِ disbelieve يَكْفُرُ those who
 of فِضَّةٍ roofs مِّن silver سُقْفًا for their houses and
 they mount يَظْهَرُونَ ﴿٣٢﴾ on which elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَخَكَّبُونَ ﴿٣٣﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ

لِلْمُتَّقِينَ ﴿٣٤﴾ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٥﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٦﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَنِيتُ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَسْرِقَيْنِ فَيَنْسُ الْقَرِينَ ﴿٣٧﴾

and thrones وَسُرُرًا doors (of silver) أَبْوَابًا and for their houses عَلَيْهِمْ (of silver) and رُكُوعًا they could recline بَنِيكُونَ ﴿٣٤﴾ on which عَالِيَهَا (of silver) would have لَنَا this ذَلِكَ all كُلُّ yet رَانَ adornments of gold this الدُّنْيَا the life of الْحَيَاةِ an enjoyment of مَتَّعْ been nothing but لِلْمُتَّقِينَ ﴿٣٥﴾ your Lord رَبِّكَ with عِنْدَ and the Hereafter وَالْآخِرَةُ world from عَنْ turns away يَعْشُ and whosoever وَمَنْ is only for the pious We ذَكَرَ the Most Beneficient الرَّحْمَنِ the remembrance of نُقَيِّضْ for him لَهُ so he is لَهُ a devil شَيْطَانًا for him لَهُ قَرِينٌ ﴿٣٥﴾ from عَنْ hinder them لَيَصُدُّوهُمْ and verily they وَإِنَّهُمْ a companion are السَّبِيلِ the path وَيَحْسَبُونَ ﴿٣٦﴾ but they think أَنَّهُمْ that they مُهْتَدُونَ ﴿٣٦﴾ he says قَالَ he comes to us جَاءَنَا when إِذَا till حَتَّىٰ guided right يَنِيتُ would that بَيْنِي between me and you وَبَيْنَكَ between you and between you بَعْدَ and the الْمَسْرِقَيْنِ the distance of الْقَرِينِ ﴿٣٧﴾ so evil the distance of companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. 37. And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ أَكْثَرُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٨﴾ أَفَأَنْتَ تُشِيعُ الضُّرَّ أَوْ تَهْدِي الْعُمَىٰ وَمَنْ كَانَتْ فِي صُلْبِهِ مُبِينٌ ﴿٣٩﴾ فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤٠﴾ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقَدِّرُونَ ﴿٤١﴾ فَأَسْمِمْكَ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾ وَإِنَّهُمْ لَذَكَرُكَ وَلِقَوْلِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٣﴾ وَسَتَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَعْْبُدُونَ ﴿٤٤﴾

وَلَنْ يَنْفَعَكُمْ as this Day الْيَوْمَ profit you it will never
 the punishment الْعَذَابِ in فِي that you will be أَنْتُمْ you did wrong
 the deaf الْأَصْرَ make to hear تَسْمِعُ can you أَفَأَنْتَ sharing ﴿٣٩﴾
 is كَأَنْتَ or him who وَمَنْ the blind الْأَعْمَى can you guide تَهْدِي or
 We take تَذْهَبُ and even if بَيِّنًا manifest ﴿٤٠﴾ error تُبَيِّنُ in فِي
 take تَتَّخِذُ on them مِنْهُمْ We shall indeed بَيِّنًا you بِكَ away
 وَمَعَذَّتَهُمُ that which الْآلِىَ We show you ذُرِّيَّتَكَ or (if) أَوْ vengeance
 ﴿٤١﴾ over them عَلَيْهِمْ then verily We بَيِّنًا We threaten them
 to that which بِالَّذِي so hold you fast فَاسْتَبِيكَ have perfect command
 path صِرَاطٍ on عَلَى verily you are إِنَّكَ to you إِلَيْنَا inspired is
 indeed a reminder لَذِكْرٍ and verily this is وَإِنَّهُ a straight مُسْتَقِيمٍ ﴿٤٢﴾
 be تُشْكِلُونَ and you will وَتَوَفَّ and your people وَلِقَوْمِكَ for you لَكَ
 مِنْ قَبْلِكَ whom We sent أَرْسَلْنَا those مَنْ and ask وَتَسْأَلُ questioned
 did We ever appoint أَجْمَلًا of Our messengers مِنْ رُسُلِنَا before you
 مِنْ دُونِ besides الرَّحْمَنِ the Most Beneficent إِلَهَةٍ gods يُعْبَدُونَ ﴿٤٣﴾
 be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. 44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٤﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ
 مِنْهَا يَضْحَكُونَ ﴿٤٥﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا
 يَأْتِيهِ السَّحَرُ ادَّعِ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٧﴾

وَلَقَدْ with Our بِآيَاتِنَا Moses مُوسَى We did send أَرْسَلْنَا and indeed وَلَقَدْ
 so he فَقَالَ and his chiefs وَمَلَائِهِمُ Pharaoh فِرْعَوْنُ to إِيَّاي Signs
 ﴿٤٦﴾ the Lord of رَبِّ a Messenger of رَسُولٍ verily I am إِنِّي said
 with Our بِآيَاتِنَا he came to them جَاءَهُمْ but when فَلَمَّا the worlds
 and وَنَا laughed بِضُحُكُونِ ﴿٤٧﴾ at them يَتَنَبَّأُ they مُ behold إِذَا Signs
 it was هِيَ but إِلَّا any sign مِنْ آيَةٍ We showed them نُرِيهِمْ not
 and We seized them وَأَخَذْنَاهُمْ its fellow أَخْنِهَا than مِنْ greater
 return بِالْعَذَابِ in order that they might لَعَلَّهُمْ with torment
 ﴿٤٨﴾ for us لَنَا invoke أَدْعُ sorcerer السَّاحِرُ O you بِآيَةٍ and they said وَقَالُوا
 رَبِّكَ رَبَّنَا your Lord يَا according to what عَهْدَ He has entrusted عِنْدَكَ
 be guided لَمُهْتَدُونَ ﴿٤٩﴾ verily We shall إِنَّا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the 'Ālamîn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٦﴾ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ بَعَثُوا لِي مَلِكًا يُضَرُّ
 وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٤٧﴾ أَمْ أَنَا خَيْرٌ مِنْ هَٰذَا الَّذِي هُوَ مِثْلِي وَلَا يُكَادُ يَتَّبِعُنِي ﴿٤٨﴾ فَلَوْلَا أُلْقِيَ
 عَلَيْهِ آسُورَةٌ مِنْ ذَهَبٍ أَوْ جِلْدٌ مَعَهُ الْمَلَأْتُكُمْ مَقْتَرِينَ ﴿٤٩﴾ فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا
 فَاسِقِينَ ﴿٥٠﴾

the torment الْعَذَابَ from them عَنْهُمْ We removed كَشَفْنَا but when فَلَمَّا
 and وَنَادَى broke their covenant يَنْكُتُونَ ﴿٤٦﴾ they هُمْ behold إِذَا
 saying قَالَ his people قَوْمِهِ amongst فِي Pharaoh فِرْعَوْنُ proclaimed
 the dominion of لِي for me إِنِّي is not أَلَيْسَ O my people بَعَثُوا

مِصرَ Egypt وَهَذِهِ and these الْأَنْهَارُ flowing rivers تَجْرِي مِنْ تَحْتِيَّ
 خَيْرٌ am I أَنَا or أَمْ see you تُبْصِرُونَ not then أَلَمْ underneath me
 وَلَا despicable مَهِيئٌ is هُوَ who الَّذِي this one هَذَا than بَيْنَ better
 why يَكْذِبُ can scarcely يُبَيِّنُ express himself clearly فَلَوْلَا of ذَهَبٍ
 bracelets مِنْ on him أُسُورَةٌ bestowed عَلَيْهِ then are not
 أَوْ gold جَاءَ or جَاءَ sent مَعَهُ with him الْمَلَائِكَةُ angels مُتَرَاتِبِينَ
 فَاسْتَحَفَّ along قَوْمَهُ thus he befooled and mislead قَوْمَهُ his people فَاطَاعُوهُ
 a people قَوْمًا were ever كَانُوا verily they إِيَّاهُمْ and they obeyed him
 sinners فَسِيقِينَ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّا ءَاسَفُونَا ائْتَمَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۖ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥١﴾ وَلَمَّا
 صُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ۖ وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ
 قَوْمٌ خَصِمُونَ ﴿٥٢﴾ إِن هُوَ إِلَّا عَبْدٌ ائْتَمَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ۖ وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَلَائِكَةً فِي
 الْآرْضِ يَخْلُقُونَ ﴿٥٣﴾

فَلَمَّا ءَاسَفُونَا so when ائْتَمَمْنَا We punished مِنْهُمْ them and We فَأَغْرَقْنَاهُمْ all أَجْمَعِينَ and drowned them فَجَعَلْنَاهُمْ
 to لِّلْآخِرِينَ and an example وَمَثَلًا a precedent سَلَفًا made them
 the son of ابْنِ is quoted صُرِبَ and when وَلَمَّا later generations
 are our gods مَرْيَمَ Mary مَثَلًا as an example إِذَا behold قَوْمُكَ your people مِنْهُ
 about it يَصِدُّونَ cry aloud وَقَالُوا ءَالِهَتُنَا and say
 خَيْرٌ better أَمْ or هُوَ is he مَا not ضَرَبُوهُ they quoted the above
 example لَكَ for you إِلَّا for argument جَدَلًا but هُمْ they

He (Jesus) هُوَ was not اِنْ a quarrelsome خَصْمُونَ people قَوْمٌ are
 to عَلَيْهِ We granted Our Favour اَنْعَمْنَا a slave عَبْدٌ more than اِلَّا
 to the children اِلَيْهِ an example مَثَلًا and We made him هِمًّا him
 We would have اَجَعَلْنَا We will نَكَلِّه and if وَكُوَ Israel اِسْرَءِيلَ of
 اَنْجَلُّوْنَ the earth اِلَى on اَنْجَلُّوْنَ angels اَنْجَلُّوْنَ among you اَنْجَلُّوْنَ made
 to replace you

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *âlihah* (gods) better or is he ['Isâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) 59. He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَاِنَّكُمْ لَعَلَّمْتُمْ لِّلْسَاعَةِ فَلَا تَمْتَرْتُمْ بِهَا وَاتَّبِعُونِ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ۝ وَلَا يَصُدُّكُمْ الشَّيْطٰنُ اِنَّكُمْ لَكُورَعْدُوْ
 مُّيْنٌ ۝ وَلَمَّا جَاءَ عِيسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَآئِيْن لَّكُمْ بَعْضُ الَّذِیْ تَخْتَلِفُوْنَ فِیْهِ فَاَتَّقُوا اللّٰهَ
 وَاطِيعُوْنَ ۝

for the Hour اِلَى shall be a known sign لَعَلَّمْتُمْ and he (Jesus) وَاِنَّكُمْ
 have doubt تَمْتَرْتُمْ therefore not فَلَا (Day of Resurrection)
 path صِرَاطٌ this is هٰذَا and follow me (Allah) وَاتَّبِعُونِ concerning it
 مُّسْتَقِيمٌ ۝ وَلَا the straight ۝ اَصُدُّكُمْ hinder you الشَّيْطٰنُ
 اِنَّكُمْ Satan اِنَّكُمْ he is لَكُورَعْدُوْ verily he is اِنَّكُمْ
 with (Our) clear proofs بِالْبَيِّنٰتِ Jesus عِيسٰى came جَاءَ and when
 with the اِلَى I have come to you جِئْتُكُمْ verily قَدْ he said
 some of بَعْضِ to you لَكُمْ and in order to make clear وَلَآئِيْن wisdom
 therefore fear فَاَتَّقُوا in which فِیْهِ you differ تَخْتَلِفُوْنَ that which الَّذِی
 and obey me وَاطِيعُوْنَ ۝ Allah اَللّٰهُ

61. And he [¹Isâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ¹Isâ's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when ¹Isâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلَهِمْ ﴿١٢﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٣﴾ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿١٤﴾ يَتَعْبَادُونَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٥﴾

and your Lord رَبِّي my Lord رَبِّي He is اللَّهُ Allah verily إِنَّ the فَاعْبُدُوهُ path صِرَاطٌ this is هَذَا so worship Him (Alone) مُسْتَقِيمٌ ﴿١١﴾ among الْأَحْزَابُ but differed فَاخْتَلَفَ straight from بَيْنِهِمْ to those who ظَلَمُوا so woe وَلِلَّذِينَ themselves do wrong ظَلَمُوا to the torment of عَذَابٍ from the Day يَوْمَ إِلَهِمْ ﴿١٢﴾ painful هَلْ do يَنْظُرُونَ it shall come تَأْتِيَهُمْ that أَنْ for the Hour السَّاعَةَ only إِلَّا they await upon them بَغْتَةً suddenly وَهُمْ while they لَا not يَشْعُرُونَ ﴿١٣﴾ some of them بَعْضُهُمْ on that Day يَوْمَئِذٍ friends الْأَخِلَّاءُ perceive the pious الْمُتَّقِينَ ﴿١٤﴾ except إِلَّا will be foes عَدُوٌّ to others لِبَعْضٍ يَوْمَئِذٍ others يَتَعْبَادُونَ My worshippers لَا خَوْفٌ fear عَلَيْكُمْ shall be on you الْيَوْمَ shall you أَنْتُمْ nor وَلَا this Day grieve تَحْزَنُونَ ﴿١٥﴾

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)." 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to ¹Isâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا تَشْتَهُهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were الَّذِينَ in Our Verses بِآيَاتِنَا believed those who مُسْلِمِينَ ﴿٦٩﴾ and were Muslims ادْخُلُوا the الْجَنَّةَ enter أَنتُمْ you and your أزْوَاجُكُمْ wives round عَلَيْهِمْ will be passed يُطَافُ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ﴿٧٤﴾ جَهَنَّمَ خَالِدُونَ ﴿٧٥﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوُونَ ﴿٧٦﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾ وَنَادَا بِمَلِكٍ لِّيَقْضِيَ عَلَيْهِمْ رَبُّكَ قَالَ إِنَّكُمْ مُّنْكَرُوتٌ ﴿٧٨﴾ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لَاحِقُونَ ﴿٧٩﴾

لَكُمْ فِيهَا فَاكِهَةٌ there in plenty كَثِيرَةٌ fruits تَأْكُلُونَ ﴿٧٣﴾ for you will be eat which the criminals will be الْمَجْرِمِينَ ﴿٧٤﴾ verily in عَذَابٍ the torment of جَهَنَّمَ Hell خَالِدُونَ ﴿٧٥﴾ to abide therein لَا يُفَتَّرُ عَنْهُمْ (the torment) will not be lightened عَنْهُمْ forever for them will be plunged into destruction with مُبْسَوُونَ ﴿٧٦﴾ in it and they وَمَا ظَلَمْنَاهُمْ were but لَكُنَّا ﴿٧٧﴾ We wronged them and not أَكْثَرَكُمْ لَاحِقُونَ ﴿٧٩﴾

هُمْ they الظَّالِمِينَ ﴿٧٣﴾ the wrong-doers وَكَانُوا and they will cry رَبُّكَ your of us عَذَابَنَا let make an end لَيْقِنِ O Malik (keeper of Hell) shall abide forever تَكُونُ ﴿٧٤﴾ verily you إِنَّكَ He will say قَالَ Lord but لَقَدْ indeed جِئْتَكُمْ We have brought to you بِالْحَقِّ the truth وَلَكِنَّ have hatred كَذِبُكُمْ ﴿٧٥﴾ for the truth لِحَقِّ most of you أَكْثَرَكُمْ

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَمْرًا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٦﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٧٧﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٧٨﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٧٩﴾

أَمْ or أَمْرًا have they plotted some plan فَإِنَّا then We too مُبْرِمُونَ ﴿٧٦﴾ are planning أَمْ or يَحْسَبُونَ that We أَلَّا do they think سَمِعَ hear سِرَّهُمْ their secrets وَنَجْوَاهُمْ and their private counsel بَلَىٰ Our messengers (appointed angels in charge of course رُسُلُنَا mankind) are by them يَكْتُبُونَ ﴿٧٧﴾ recording قُلْ say إِنْ if كَانَ then I am أَنَا a son وَلَدٌ the Most Beneficent (Allah) had لِلرَّحْمَنِ the first of الْعَبِيدِ ﴿٧٨﴾ (Allah's) worshippers سُبْحَانَ رَبِّ the Lord of السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth رَبِّ of الْعَرْشِ the Throne عَمَّا from all that يَصِفُونَ ﴿٧٩﴾ they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute

this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” (*Tafsir At-Tabarî*) 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَأْتِيَ الْيَوْمَ الَّذِي يُوعَدُونَ ﴿٨٢﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٣﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

and فَذَرَهُمْ to speak nonsense يَخُوضُوا so leave them (alone) وَيَلْعَبُوا which the Day of theirs يَوْمَ they meet يَأْتِيَ until play حَتَّى Who is الَّذِي it is He (Allah) وَهُوَ they have been promised يُوعَدُونَ ﴿٨٢﴾ في the heaven السَّمَاءِ إِلَهٌُ worshipped وَفِي the الأرضِ and on the earth إِلَهٌُ worshipped وَهُوَ and He is الْحَكِيمُ the All-Wise ﴿٨٣﴾ وَمُلْكُ the All-Knower تَبَارَكَ and blessed be الَّذِي He لَهُ to Whom وَمَا and the earth الْأَرْضِ the heavens السَّمَوَاتِ belongs the kingdom of the and with Whom is وَعِنْدَهُ between them بَيْنَهُمَا and all that is you تُرْجَعُونَ ﴿٨٤﴾ and to Whom وَإِلَيْهِ the Hour السَّاعَةِ knowledge of (all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّ يُزَفَّكَونَ ﴿٨٦﴾ وَقِيلَ لَهُ يَرْبِّ إِنَّا هَنَّا قَوْمٌ لَا نُؤْمِنُوكَ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّ يُزَفَّكَونَ ﴿٨٧﴾

وَلَا يَمْلِكُ and not الَّذِينَ have power الَّذِينَ يَدْعُونَ those whom يَدْعُونَ they invoke مِنْ دُونِهِ instead of Him الشَّفْعَةَ of intercession إِلَّا except مَنْ شَهِدَ those who بِالْحَقِّ bear witness وَهُمْ to the truth يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ know (the facts about the oneness of Allah) سَأَلْتَهُمْ they will created them خَلَقَهُمْ مَنْ you ask them لَيَقُولُنَّ are they turned away يُزَفَّكَونَ ﴿٨٦﴾ how then اللَّهُ surely say

وَقِيلَ O my Lord يَرْبِّ and on his (Prophet Muhammad's) saying
 who believe يَوْمُنَ لَا a people قَوْمَ these are هَؤُلَاءِ verily
 Salam سَلَامٌ and say وَقُلْ from them عَنْهُمْ so turn away فَاصْفَحْ
 come to know يَعْلَمُونَ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? 88. (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ۝ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝
 أَمْرًا مِنْ عِنْدِنَا ۝ إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝
 إِنْ كُنْتُمْ مُوقِنِينَ ۝

Ha Mim ۝ وَالْكِتَابِ By the Book ۝ الْمُبِينِ the manifest ۝ إِنَّا the manifest ۝
 a blessed ۝ أَنْزَلْنَاهُ in ۝ لَيْلَةِ night ۝ مُبَرَّكَةٍ We ۝
 is ۝ كُنَّا verily We ۝ مُنذِرِينَ warning ۝ فِيهَا Therein ۝ يُفْرَقُ is ۝
 a command ۝ أَمْرٍ every ۝ حَكِيمٍ matter ۝ كُلِّ distinguished ۝
 ۝ مِنْ عِنْدِنَا Us ۝ إِنَّا We ۝ كُنَّا verily ۝ مُرْسِلِينَ are ever ۝
 sending ۝ رَحْمَةً (the messengers) ۝ مِنْ رَبِّكَ your Lord ۝ إِنَّهُ (as) Mercy ۝
 the All-Knower ۝ السَّمِيعُ the All-Hearer ۝ الْعَلِيمُ He is ۝ هُوَ verily ۝
 رَبِّ the Lord of ۝ السَّمَوَاتِ the heavens ۝ وَالْأَرْضِ and the earth ۝ وَمَا and ۝
 ۝ بَيْنَهُمَا all that is ۝ إِنْ between them ۝ كُنْتُمْ if ۝ مُوقِنِينَ you (but) ۝
 have faith with certainty

Sûrat Ad-Dukhân (The Smoke) XLIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ân) that makes things clear. 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the Night of *Al-Qadr*, Sûrah No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَفَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّوْا تَحْنُونَ ﴿١٤﴾

it is He Who gives life *هُوَ* but *إِلَّا* true god *لَا إِلَهَ* no *لَا*
وَيُمِيتُ and causes death *رَبُّكُمْ* your Lord *وَرَبُّ* and the Lord of *آبَائِكُمْ*
 doubt *بَلْ* before *أَوَّلِينَ* your fathers *يَلْعَبُونَ* play *فَارْتَقِبْ* then wait you *يَوْمَ* for the Day when *تَأْتِي*
يَغْشَى a visible *دُخَانٍ* smoke *مُبِينٍ* the sky *السَّمَاءُ* will bring forth
 a *أَلِيمٌ* torment *عَذَابٌ* this is *هَذَا* the people *النَّاسَ* covering
 the *الْعَذَابَ* from us *عَنَّا* remove *اكْشِفْ* Our Lord *رَبَّنَا* painful
 how *أَفَى* We shall become believers *مُؤْمِنُونَ* really we *إِنَّا* torment
 when verily *وَقَدْ* an admonition *الذِّكْرَى* there be for them *لَهُمْ* can
جَاءَهُمْ a Messenger *رَسُولٌ* has already come to them *مُبِينٌ*
تَوَلَّوْا they had turned away *عَنْهُ* then *ثُمَّ* explaining things clearly
 a mad man *تَحْنُونَ* one taught *مُعَلَّوْا* and said *وَقَالُوا* from him

وَأَن لَّزُومُواْ لِّ فَاعِلٍۭ۟۟۟ ۝ فَدَعَا رَبَّهُۥٓ أَن هَٔؤُلَاءَ قَوْمٌ مُّجْرِمُونَ ۝ فَأَنسِرْ بِعَادِي لَيْلًا إِنكُمْ مُّتَّبِعُونَ ۝ وَاتْرُكُواْ الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۝ كَمْ تَرَكَوْاْ مِن جَنَّتٍۭ وَغُبُورٍۭ ۝ وَزُرُوعٍۭ وَمَقَامٍۭ كَرِيمٍۭ ۝ وَنَعْمَ كَانُواْ فِيهَا فُكْهِينَ ۝ كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُواْ مُنظَرِينَ ۝ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝ إِنَّهُمْ كَانُواْ عَلِيًّا مِّنَ الْمُسْرِفِينَ ۝ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍۭ عَلَٰلِيْنَ ۝

وَأَن but if لَزُومُواْ you believe me لِي فَاعِلٍۭ۟۟۟ then keep away ۝ فَدَعَا from me and leave me alone رَبَّهُۥ so he (Moses) called upon ۝ هَٔؤُلَاءَ (saying) indeed أَن his Lord ۝ قَوْمٌ these are ۝ مُّجْرِمُونَ criminals فَأَنسِرْ (Allah said) depart you ۝ بِعَادِي with My slaves لَيْلًا by night ۝ إِنكُمْ surely you ۝ مُّتَّبِعُونَ will be pursued ۝ وَاتْرُكُواْ the sea رَهَوًا as it is (quiet and divided) ۝ الْبَحْرَ and leave ۝ جُنْدٌ a host ۝ مُّغْرَقُونَ to be drowned ۝ كَمْ how many ۝ تَرَكَوْاْ did they leave ۝ جَنَّتٍۭ of gardens وَغُبُورٍۭ and springs ۝ وَمَقَامٍۭ and places ۝ كَرِيمٍۭ and corn-fields ۝ وَنَعْمَ goodly ۝ فُكْهِينَ in it ۝ فَكْهِينَ they used ۝ كَانُواْ comforts ۝ آخَرِينَ other ۝ قَوْمًا and We made inherit them ۝ وَاتْرُكُواْ thus ۝ السَّمَاءُ for them ۝ عَلَيَّهَا wept ۝ بَكَتْ and not ۝ وَالْأَرْضُ the earth ۝ وَمَا nor ۝ كَانُواْ were ۝ مُنْظَرِينَ they given a respite ۝ وَلَقَدْ indeed ۝ نَجَّيْنَا We saved ۝ بَنِي the children of ۝ إِسْرَءِيلَ Israel ۝ مِنَ the humiliating ۝ الْعَذَابِ torment ۝ الْمُهِينِ from ۝ فِرْعَوْنَ Pharaoh ۝ إِنَّهُمْ verily He ۝ كَانَ was ۝ عَلِيًّا arrogant ۝ مِّنَ and was of ۝ الْمُسْرِفِينَ the ۝ وَلَقَدْ transgressors ۝ أَخَذْنَاهُمْ and verily ۝ عَلَىٰ knowledge ۝ عَلَٰلِيْنَ above ۝ the worlds

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." 23. (Allāh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and

criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَبِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَبِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

is the time **يَوْمَ** judgement **الْفَصْلِ** the Day of **يَوْمَ** verily **إِنَّ**
 not **لَا** the Day when **يَوْمَ** all of them **أَجْمَعِينَ** appointed for
 can avail **مَوْلَى** Maulan (a near relative) **عَنْ** a relative **شَيْئًا**
 can they receive help **يُنصَرُونَ** they **هُمْ** and not **وَلَا** in aught
 verily **إِنَّهُ** Allah **اللَّهُ** has Mercy **رَحِيمَ** him whom **مَنْ** except
هُوَ He is **الْعَزِيزُ** the All-Mighty **الرَّحِيمُ** the Most Merciful **إِنَّ**
 will be the food **طَعَامُ** Zaqquq **الزَّقُّومِ** the tree of **شَجَرَتَ** verily
الْأَثِيمِ the sinners **كَالْمُهْلِ** like boiling oil **يَغْلِي** it will boil **فِي**
الْبُطُونِ the bellies **كَغَلْيِ** the boiling of **الْحَبِيمِ** in
 and drag him **فَاعْتِلُوهُ** (it will be said) seize him **خُذُوهُ**
 pour **صُبُّوا** then **ثُمَّ** blazing Fire **الْجَحِيمِ** the midst of **سَوَاءِ** into
فَوْقَ over **رَأْسِهِ** his head **مِنْ** from **عَذَابِ** the torment of **الْحَبِيمِ**
 you **أَنْتَ** verily you **إِنَّكَ** taste you (this) **ذُقْ** boiling water
 verily **إِنَّ** the noble **الْكَرِيمِ** the mighty **الْعَزِيزُ** (pretended to be)
 doubt **تَمْتَرُونَ** about it **بِهِ** you used to **كُنْتُمْ** what **هَذَا** this is
إِنَّ verily **الْمُتَّقِينَ** the pious will be **فِي** in **مَقَامٍ** place of **أَمِينٍ**
 security (Paradise)

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most

Merciful. 43. Verily, the tree of *Zaqqûm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّ مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ إِنَّمَا يَسْتَرْثِي إِلَسَاكُ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

فِي among جَنَّاتِ Gardens وَعُيُوتٍ ﴿٥٢﴾ and springs يَلْبَسُونَ dressed in سُندُسٍ in fine silk وَإِسْتَبْرَقٍ and (also) in thick silk مُتَقَابِلِينَ ﴿٥٣﴾ facing each other and We shall وَزَوَّجْنَاهُمْ so, (it will be) كَذَلِكَ facing each other with wide عِينٍ ﴿٥٤﴾ to Houris (female fair ones) بِحُورٍ marry them for every kind بِكُلِّ therein فَاكِهَةٍ they will call يَدْعُونَ lovely eyes لَا in peace and security ﴿٥٥﴾ fruit فَاكِهَةٍ of death الْمَوْتَ except إِلَّا death الْمَوْتَ therein فَاكِهَةٍ they will taste the عَذَابَ and He will save them from وَوَقَّعَهُمْ the first الْأُولَىٰ from as a Bounty فَضَلَّ the blazing Fire الْجَحِيمِ ﴿٥٦﴾ torment of the الْعَظِيمُ success ﴿٥٧﴾ will be هُوَ that رَبِّكَ your Lord! إِنَّمَا supreme We have made this (Quran) easy يَسْرَتَهُ certainly يَسْرَتَهُ in order that they may لَعَلَّهُمْ in your tongue إِلَسَاكُ remember فَارْتَقِبْ wait then إِنَّهُمْ verily they (too) are مُرْتَقِبُونَ ﴿٥٩﴾ waiting

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَيَذَلُّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَيِّنَ لَهُ يَدَابِ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مَن زَارَاهُمْ جَهَنَّمَ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

[illegible]

7. Woe to every sinful liar 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ﴿١١﴾ ۞ اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْزِيَ الْفُلُكَ فِيهِ بِأَمْرِهِ
وَلِتَنْتَبِهُوا مِنْ فَضْلِهِ ۚ وَلَكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿١٣﴾ قُلِ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ
صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلِيَ نَفْسِهِ ۚ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَالَّذِينَ a guidance هُدًى this is هَذَا
 يَايُنْتِ in the Signs of نَايِتِ their Lord رَبِّهِمْ لَهُمْ for them there is عَذَابٌ
 it إِلَى Allah ﷻ a painful آيَةُ filth, dirt رِجْزٍ of تَنْتِ torment
 that لَتَجْرَى the sea الْبَحْرُ to you لَكُمْ has subjected سَخَّرَ is He Who
 by His Command بِأَمْرِهِ through it فِيهِ the ships الْفُلُكُ may sail
 and وَلَيَسْتَعْمُوا His Bounty فَضْلِهِ of مِنْ and that you may seek
 to لَكُمْ and has subjected وَسَخَّرَ be thankful تَتَكَبَّرُونَ that you may
 يَايُنْتِ in all that is فِي the heavens السَّمَوَاتِ وَمَا and all that is
 in فِي verily إِنَّ from Him يَتَنَبَّأُ it is all جَمِيعًا the earth الْآرْضِ in
 think ذَلِكَ لَآيَاتٍ for a people who لِقَوْمٍ are signs تَتَفَكَّرُونَ ﴿١٣﴾
 to يَتَفَكَّرُوا have believed آمَنُوا to (those who) الَّذِينَ say قُل deeply
 the Days of أَيَّامٍ hope for رَجُونَ لَا those who لِلَّذِينَ forgive
 according بِمَا people قَوْمًا that He may recompense لِيَجْزِيَ Allah ﷻ
 عَمَلٍ whosoever مَنْ earning يَكْسِبُونَ they were كَانُوا to what
 and وَمَنْ it is for his ownself فَلِنَفْسِهِ a good deed صَالِحًا does
 مُمْ it is against it (his ownself) فَعَلَيْهَا does evil أَسَاءَ whosoever
 you will be made to return رُدُّكُمْ your Lord رَبُّكُمْ to إِنْ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَمَا آتَيْنَاهُمْ
 يَبْتَلِيكَ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا يَبْتَلِيكَ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

وَلَقَدْ ءَاتَيْنَا the children of إِسْرَءِيلَ Israel the understanding of the scripture وَالْكِتَابَ the scripture and the prophethood وَالنَّبُوَّةَ and We provided them وَزَوَّجْنَاهُم above and We preferred them وَفَضَّلْنَاهُم the good things الطَّيِّبَاتِ and We gave them وَمَا آتَيْنَاهُمُ all the worlds (mankind) الْعَالَمِينَ ﴿١٧﴾ and not كَانُوا clear proofs of the الْأَمْرِ matters فَمَا they differed إِلَّا until after مَا what جَاءَهُمْ came to them among themselves بَيْنَهُمْ through transgression the knowledge إِنَّ رَبَّكَ verily your Lord يَقْضِي will judge between them يَوْمَ they used كَانُوا about that Resurrection الْقِيَامَةِ on the Day of We have put you جَعَلْنَاكَ then differ ثُمَّ there in يَخْتَلِفُونَ ﴿١٧﴾ to فِيهِ on عَنِ a plain way شَرِيعَةٍ of the الْأَمْرِ commandment فَاتَّبِعْهَا so follow it وَلَا follow those الَّذِينَ the desires of أَهْوَاءَ know لَا who يَعْلَمُونَ ﴿١٨﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarī)

إِنَّهُمْ لَن يَغْنَوْا عَنْكَ مِن اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصَرِي لِلنَّاسِ وَهَذِي وَرَحْمَةُ لِقَوْمٍ يُؤْفِقُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَّحْيِيهِمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against you مِنْكَ can avail بُعْنُوا never كَن verily they إِنَّهُمْ
 the wrongdoers الظَّالِمِينَ and verily وَإِنَّ anything شَيْئًا Allah اللَّهُ
 but Allah وَاللَّهُ of others بَعْضُهُمْ are friends أَوْلِيَائِهِ some of them
 this هَذَا of the pious people الْمُتَّقِينَ ﴿١٩﴾ the Friend, Protector وَلِيٌّ is
 and وَهْدَى for mankind لِلنَّاسِ a clear insight and evidence بَصِيرَةٌ is
 who يُوفِّيهِمْ for people لِقَوْمِهِمْ and a mercy وَرَحْمَةً a guidance
 those who الَّذِينَ think حَسِبَ or do أَمْ have faith with certainty
 We shall make them أَجْرَحُوا that أَنْ evil deeds السَّيِّئَاتِ earn
 كَالَّذِينَ equal with those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ
 in their present life نَحْنُهُمْ equal righteous good deeds سَوَاءٌ
 judgement يَحْكُمُونَ ﴿٢٠﴾ what مَا worst is سَاءٌ and after their death
 the heavens السَّمَوَاتِ Allah اللَّهُ and created وَخَلَقَ they make
 in order that may be وَلِتُجْزَىٰ with truth بِالْحَقِّ and the earth وَالْأَرْضَ
 it has كَسَبَتْ what بِمَا person نَفْسٍ each كُلُّ recompensed
 will be wronged يَظْلَمُونَ ﴿٢١﴾ not لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). 20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٢﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنْقِلُ عَلَيْهِمُ ۖ إِنَّا بِبَنَاتِنَا لَنَكُونُ إِلَّا أَن قَالُوا اتَّبَعُوا بَنَاتِنَا إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾

أَفَرَأَيْتَ Have you seen مَنِ who اتَّخَذَ takes إِلَهُهُ as his god هَوَاهُ
 and left him astray وَأَضَلَّهُ Allah اللَّهُ and left him astray عَلَىٰ upon عِلْمٍ

and his **وَقَلْبِهِ** his hearing **سَمِعِهِ** over **عَلَى** and sealed **وَحَمَّ** knowing heart **وَجَعَلَ** and put **عَلَى** on **بَصَرِهِ** his sight **غَشَوَهُ** a cover **فَمَنْ** who will you not **أَفَلَا** Allah **اللَّهُ** after **مِنْ بَعْدِ** will guide him **يَهْدِيهِ** then there is **هِيَ** nothing **مَا** and they say **وَقَالُوا** remember **تَذَكَّرُونَ** then **إِلَّا** but **حَيَاتِنَا** our life of **الدُّنْيَا** this world **نَمُوتُ** we die **وَنَحْيَا** and we live **وَمَا** and nothing **يُهْلِكُنَا** destroys us **إِلَّا** except **الزَّهْرُ** the time **وَمَا** any knowledge **عِلْمٍ** of that **بِذَلِكَ** they have **لَهُمْ** and not **وَمَا** verily **فَهُمْ** they **إِلَّا** only **يَظُنُّونَ** are guessing **وَأَنَّا** and when **تُنزَلُ** are recited **عَلَيْهِمْ** to them **آيَاتُنَا** Our Verses **يَبَيِّنُ** clear **مَا** not **كَانَ** is **حُجَّتُهُمْ** their argument **إِلَّا** except **أَن** that **قَالُوا** they say **أَتُنْزَلُ** bring back **وَبِآيَاتِنَا** our (dead) fathers **إِنْ** if **كُنْتُمْ** you are **صَادِقِينَ** truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٣﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ ﴿٢٤﴾ وَقَرَأْ كُلُّ أَتَمَةٍ جَانِبَهُ كُلُّ أَتَمَةٍ تُدْعَى إِلَى كَيْفِهَا الْيَوْمَ تُحْزَنُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾ هَذَا كَيْفَ نَبْطِئُكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَدْخُلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٢٧﴾

قُلِ اللَّهُ **يُحْيِيكُمْ** then **ثُمَّ** gives you life **يُمْسِكُكُمْ** Allah **ثُمَّ** to die **يَجْمَعُكُمْ** He will assemble you **إِلَى** to **يَوْمِ** the Day of **الْقِيَامَةِ** Resurrection **لَا** there is no **رَيْبَ** doubt **فِيهِ** about it **وَلَكِنَّ** but **أَكْثَرَ** most of **النَّاسِ** mankind **لَا** not **يَعْلَمُونَ** know **وَلِلَّهِ** and **مُلْكُ** the heavens **السَّمَوَاتِ** the kingdom of **وَالْأَرْضِ** and

will be established **وَيَوْمَ** and on the Day that **وَيَوْمَ** the earth
 the **يَوْمَ** shall lose **يَوْمَ** on that Day **يَوْمَ** the Hour
 nation **وَيَوْمَ** each **وَيَوْمَ** and you will see **وَيَوْمَ** followers of falsehood
 will be called **وَيَوْمَ** nation **وَيَوْمَ** each **وَيَوْمَ** humbled to their knees **وَيَوْمَ**
 you shall be **وَيَوْمَ** this Day **وَيَوْمَ** its Record **وَيَوْمَ** to **وَيَوْمَ**
 this **وَيَوْمَ** do **وَيَوْمَ** you used to **وَيَوْمَ** for what **وَيَوْمَ** recompensed
وَيَوْمَ Our Record **وَيَوْمَ** speaks **وَيَوْمَ** about you **وَيَوْمَ** with truth **وَيَوْمَ** **وَيَوْمَ**
 you used to **وَيَوْمَ** what **وَيَوْمَ** recording **وَيَوْمَ** were **وَيَوْمَ** verily We
وَيَوْمَ do **وَيَوْمَ** then as for **وَيَوْمَ** those who **وَيَوْمَ** believed **وَيَوْمَ** and did
 will admit them **وَيَوْمَ** righteous good deeds **وَيَوْمَ** and did
 will be **وَيَوْمَ** that **وَيَوْمَ** His Mercy **وَيَوْمَ** in **وَيَوْمَ** their Lord
 the evident **وَيَوْمَ** success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ عَلَيْهِمْ نُنْزِلْ عَلَيْكَ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمُونَ ﴿٢٦﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقِرِّينَ ﴿٢٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٨﴾

were not **وَأَمَّا** disbelieved **وَأَمَّا** those who **وَأَمَّا** but as for **وَأَمَّا**
 but you were **وَأَمَّا** to you **وَأَمَّا** recited **وَأَمَّا** My Verses **وَأَمَّا**
 criminals **وَأَمَّا** a people who were **وَأَمَّا** and you were **وَأَمَّا** proud

Allah's promise وَعَدَ verily إِنَّ it was said قِيلَ and when وَإِنَّا
حَقُّ is the truth وَالسَّاعَةُ and لَا not رَبِّ (any) doubt فِيهَا
the السَّاعَةُ what is مَا We know نَدْرِي not مَا you said قُلْتُمْ about it
Hour إِنَّ verily نَظُنُّ We think it إِلَّا only ظَنًّا as conjecture وَمَا
and وَعِبَادُ have firm convincing belief مُسْتَقْفِرِينَ ﴿٣٦﴾ we غَنُّ and not
they did عَمِلُوا what مَا the evil of سَيِّئَاتِكُمْ to them هُمْ will appear
that مَا about them يَوْمَ and will be completely encircled وَحَاقَ
mock كَانُوا they used to يَدُّ at it نَسْتَهْزِئُونَ ﴿٣٧﴾ which

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنْسِفُكَ كَمَا نَسِفْنَا يَوْمَكَ هَذَا وَمَا بَكَرْنَاكَ وَمَا لَكُم مِّن تَنْصِيحٍ ﴿٢٦﴾ ذَلِكُمْ بِأَنكُم مُّعْتَدِمُونَ ﴿٢٧﴾ أَيْنَ لِلَّهِ الْغِيْرَةُ الدُّنْيَا فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٢٨﴾ فَلِلَّهِ الْمَعَادُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٢٩﴾ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٠﴾

وَقِيلَ We will forget you نَسْنُكُمُ this Day الْيَوْمَ and it will be said قِيلَ this Day of yours يَوْمَكُمْ the meeting of لِقَاءَ you forgot نَبِيتُكُمْ as وَهَذَا is the Fire النَّارُ and your abode وَمَأْوَاكُمْ because you بَالَكُمْ this is ذَلِكَ helpers نَصِيرِينَ ﴿٣٦﴾ any مَنْ for you أَخَذْتُمْ in mockery هُزُوا Allah اللَّهُ the revelations of آيَاتِ took so this الْيَوْمَ the world الدُّنْيَا the life of الْحَيَاةِ and deceived you from there (Hell) مِنْهَا they shall be taken out لَا Day لا يَخْرُجُونَ nor هُمْ they يُسْتَعْتَبُونَ ﴿٣٧﴾ be allowed excuses فَلِلَّهِ so to Allah الْحَمْدُ is all the praises and thanks رَبِّ the Lord of السَّمَوَاتِ the and the Lord of رَبِّ the earth الْأَرْضِ and the Lord of رَبِّ heavens

in **فِي** is the Majesty **الْكِبَرِيَّاتِ** and His **وَلَهُ** the worlds **الْعَالَمِينَ**
 the **الْعَزِيزُ** and He is **وَهُوَ** and the earth **وَالْأَرْضِ** the heavens **السَّمَوَاتِ**
 the All-Wise **الْحَكِيمُ** All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). 36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ٣ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَادِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُفَرِّقُونَ عَلِيمًا ۚ إِنْ كُنْتُمْ صَادِقِينَ ٤

Ha-Mim ١ تَنْزِيلُ the revelation of the Book الْكِتَابِ from the Book ٢ الْحَكِيمِ the All-Mighty الْعَزِيزِ Allah the All-Wise مَا not خَلَقْنَا the earth وَالْأَرْضَ and the heavens السَّمَوَاتِ We created وَمَا and all that is بَيْنَهُمَا between them إِلَّا except بِالْحَقِّ with truth وَأَجَلٍ and for an appointed مُّسَمًّى term ٣ مُّعْرِضُونَ they are warned أُنذِرُوا from that whereof عَمَّا turn away قُلْ say أَرَأَيْتُمْ do you see مَا what تَدْعُونَ you invoke مِنْ دُونِ besides Allah ٤ أَرُونِي show me مَاذَا what خَلَقُوا have they created مِنَ of the earth أَمْ or لَهُمْ have they a share شِرْكٌ in (the heavens) السَّمَوَاتِ the heavens أَتُنَادِي bring me بِكِتَابٍ (revealed) Book أَتُفَرِّقُونَ some trace مِنْ of عَلِيمًا knowledge ٤ إِنْ if كُنْتُمْ you are صَادِقِينَ truthful

Sûrat Al-Ahqâf

(The Curved Sand-hills) (XLVI)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Hâ-Mim*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ لَئِنْ لَا يُسْتَجِبْ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَّهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ ﴿٦﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٧﴾ وَإِذَا نُتِلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٨﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٩﴾

وَمَنْ أَضَلُّ than one who more astray مِمَّن and who is أَضَلُّ and who is besides اللَّهُ Allah مِنْ دُونِ besides اللَّهُ Allah لَا one who will not answer يُسْتَجِبُ will not لَا one who him إِلَى till يَوْمِ the Day of الْقِيَامَةِ Resurrection وَّهُمْ and who are غَفِلُونَ of دُعَائِهِمْ their calls to them and وَإِذَا unaware ﴿٦﴾ and they will become كَانُوا mankind are gathered حُشِرَ when their worshipping and will كَانُوا enemies أَعْدَاءً for them كَافِرِينَ ﴿٧﴾ deny وَإِذَا and when نُتِلَتْ عَلَيْهِمْ are recited آيَاتُنَا to them بَيِّنَاتٍ clear قَالَ the الَّذِينَ say Our verses كَفَرُوا those who disbelieve هَذَا it reaches them لَمَّا in the truth جَاءَهُمْ when this سِحْرٌ magic مُبِينٌ ﴿٨﴾ plain أَمْ or يَقُولُونَ say they افْتَرَاهُ he has fabricated it قُلْ if أَفْتَرَيْتُمْ I have fabricated it still لَا تَمْلِكُونَ it say قُلْ if you have power لِي to support me مِنْ against اللَّهِ Allah شَيْئًا anything He أَعْلَمُ knows better بِمَا of what تُفِيضُونَ you say is He كَفَىٰ concerning it فِيهِ among yourselves سَهِيدًا for a witness بَيْنِي and between you وَبَيْنَكُمْ and between you وَهُوَ the Most Merciful الرَّحِيمُ ﴿٩﴾ the Oft-Forgiving

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

قُلْ the among a new thing I am not say ما كُنْتُ
will be done يُفْعَلُ what مَا I know أَدْرِي and not وَمَا Messengers
but لَا I follow أَنِيعُ only إِنْ with you بِكُمْ nor وَلَا with me بِي
I am أَنَا and not وَمَا to me إِلَيَّ is revealed يُوحَىٰ that which مَا
إِلَّا but نَذِيرٌ مُّبِينٌ ﴿٩﴾ a plain say قُلْ أَرَأَيْتُمْ do you see
it and you deny وَكَفَرْتُمْ from اللَّهِ Allah وَكَفَرْتُمْ and you deny
وَشَهِدَ and testifies شَاهِدٌ a witness مِنْ among بَنِي the children of
so he believed إِسْرَءِيلَ Israel عَلَىٰ to مِثْلِهِ the like thereof فَقَامَ
not لَا Allah الله verily إِنَّك while you are too proud وَاسْتَكْبَرْتُمْ
يَهْدِي guides الْقَوْمَ the people who are الظَّالِمِينَ ﴿١٠﴾ wrong-doers وَقَالَ
to those who الَّذِينَ disbelieve كَفَرُوا those who and say
آمَنُوا believe لَوْ had it كَانَ been خَيْرًا a good thing مَا not
يَهْتَدُوا they have preceded us إِلَيْهِ there to وَإِذْ and when لَمْ not
they say فَسَيَقُولُونَ by it بِهِ they have (let themselves be) guided
هَذَا this is إِفْكٌ قَدِيمٌ ﴿١١﴾ an ancient

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that [this Qur'ân is from Allāh like the Taurât (Torah)], and he believed (embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmīc Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is

an ancient lie!"

وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّذِينَ ظَلَمُوا وَيُنذِرَ لِّلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَمِن قَبْلِهِ the Scripture of كُتِبَ before this was إِمَامًا and from مُوسَىٰ the Scripture of كُتِبَ and this is وَرَحْمَةً as a guide and هَٰذَا and a mercy مُصَدِّقٌ a confirming Book in the Arabic لِّسَانًا language عَرَبِيًّا a confirming Book and as glad يُنذِرَ to warn الَّذِينَ those who ظَلَمُوا do wrong وَيُنذِرَ and as glad tidings to the مُحْسِنِينَ good-doers ﴿١٢﴾ إِنَّ to the good doers الَّذِينَ verily أَصْحَابُ the dwellers of الْجَنَّةِ Paradise خَالِدِينَ abiding فِيهَا therein جَزَاءً a reward بِمَا for what كَانُوا they used to do يَعْمَلُونَ ﴿١٤﴾

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120). 13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلَتُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَن أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنِيتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

وَوَصَّيْنَا الْإِنسَانَ and We have enjoined الْإِنسَانَ on man بِوَالِدَيْهِ to his parents حَمَلَتْهُ أُمُّهُ His mother كُرْهًا to be dutiful and kind وَوَضَعَتْهُ with hardships كُرْهًا and she brings him forth وَفَصْلَتُهُ and the bearing of him حَمَلُهُ hardships and the weaning of وَفَصْلَتُهُ

he attains يَلْغُ when إِذَا till حَتَّى months شَهْرًا is thirty ثَلَاثُونَ him
 he أَشَدُّ full strength وَبَلَغَ and reaches أَرْبَعِينَ forty سَنَةً years قَالَ he
 I may أَشْكُرُ that أَنْ grant me the power أَوْعِظِي my Lord رَبِّ says
 you have أَنْتَ which أَلَيْكَ for your favours بِمَعْنِكَ be grateful
 and وَأَنْ my parents وَلَدَيْ and upon وَعَلَى upon me عَلَى bestowed
 such as please تَرْضَاهُ righteous deeds صَالِحًا I may do أَعْمَلُ that
 my off spring ذُرِّيَّتِي in فِي for me لِي and make good وَأَصْلِحْ you
 and truly I am وَإِنِّي to you إِلَيْكَ I have turned تَبْتُ truly إِنِّي
 the Muslims مِنَ الْمُسْلِمِينَ ﴿١٥﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾
 وَالَّذِي قَالَ لَوْلَايَ أَفِي لَكُمْ أَعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِيتَانِ اللَّهَ وَإِنَّكَ آتِيَةٌ
 وَعَدَ اللَّهُ حَقًّا فَبَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
 مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

from whom أُولَئِكَ they are الَّذِينَ نَقَبَلُ We shall accept عَنْهُمْ
 أَحْسَنَ the best مَا of عَمِلُوا their deeds وَنَتَجَاوَزُ and overlook عَنْ
 from سَيِّئَاتِهِمْ their evil deeds فِي among أَصْحَابِ the dwellers of الْجَنَّةِ
 they كَانُوا which الَّذِي truth الصِّدْقِ a promise of وَعَدَ Paradise
 have بُوْعِدُونَ ﴿١٦﴾ been promised وَالَّذِي قَالَ but he who لَوْلَايَ says
 do you hold أَعِدَانِي upon you both لَكُمْ Fie أَفِي to his parents
 and وَأَخْرَجَ that أَنْ out the promise to me وَقَدْ I shall be raised up
 surely خَلَّتِ generations الْقُرُونُ passed away مِنْ قَبْلِي and وَهُمَا before me

Day يُجْزَوْنَ a torment of عَذَابٍ you shall be recompensed
 in فِي arrogant تَسْتَكْبِرُونَ you were كُنْتُمْ because بِمَا humiliation
 الْأَرْضِ the land بَعْدَ the right الْحَقِّ without وَبِمَا and because كُنْتُمْ
 أَنَا and remember وَأَذْكُرُ rebel and disobey تَقْسِفُونَ ﴿١٩﴾ you used to
 his people قَوْمَهُ he warned أَنْذَرَ when إِذْ Ad عَادَ the brother of
 there have passed خَلَّتِ and surely وَقَدْ in the sand hills الْأَحْقَافِ
 and after him وَمِنْ خَلْفِهِ before him مِنْ بَيْنِ يَدَيْهِ warners أَلْتَذْكُرُ away
 إِلَّا truly إِنَّهُ Allah اللهُ but إِلَّا you worship تَعْبُدُوا that not
 عَلَيْكُمْ I fear عَذَابٍ for you يَوْمَ the torment of عَذَابٍ Day عَظِيمٍ ﴿٢٠﴾
 a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). 21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ مَالِهِمْ فَأَيْنَا بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢١﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِيتُكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٢﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطْمَرٌ نَأْيُ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٣﴾

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ to turn us have you come to us أَجِئْنَا they said
 مَالِهِمْ فَأَيْنَا our gods then bring us بِمَا that which نَعِدُنَا
 the الصَّادِقِينَ ﴿٢١﴾ one of مِنْ you are كُنْتُمْ if إِنْ you threaten us
 قَالَ truthful He said إِنَّمَا the knowledge عِنْدَ Allah is with
 أُرْسِلْتُ what مَا and I convey to you وَأُبَلِّغُكُمْ Allah

by the command of **يَا أَيُّهَا الَّذِينَ آمَنُوا** thing **فَعَمِلُوا** every **كُلِّ** destroying **تُدْمِرُ**
رَبِّهَا its Lord **فَأَصْبَحُوا** so they became such that **لَا** nothing **بُرُءٍ**
thus do **كَذَلِكَ** their dwellings **مَسْكَنُهُمْ** except **إِلَّا** could be seen
criminals **الْمُجْرِمِينَ** the people who are **الْقَوْمَ** We recompense **نَجْزِي**
وَلَقَدْ and indeed **مَكَّنَّاهُمْ** We had firmly established them **فِيمَا**
wherewith **فِيهِ** We have established you **مَكَّنَّاكُمْ** not **إِنْ** with that
وَجَعَلْنَا and We had assigned **لَهُمْ** for them **سَمْعًا** hearing **وَأَبْصَارًا**
وَأَفْئِدَةً seeing **وَأَعْيَتْ** but not **فَمَا** and hearts **عَنْهُمْ** them
سَمْعَهُمْ their hearing **وَلَا** nor **أَبْصَرُهُمْ** their seeing **وَلَا** nor **أَفْئِدَتَهُمْ**
they used to **كَانُوا** since **إِذْ** thing **شَيْءٍ** any **مِنْ** their hearts
and completely **وَحَاقَ** Allah **اللَّهُ** the Signs of **بَيِّنَاتٍ** deny **يُحْضَدُونَ**

they used to كَانُوا by that which مَا they were encircled بِمِمْ
mock يَسْتَهْزِئُونَ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٥﴾ فَلَوْلَا نَصَرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٢٦﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٧﴾

round حَوْلَكُمْ what مَا We have destroyed أَهْلَكْنَا and indeed وَلَقَدْ
and We have shown (them) in الْقُرَىٰ of towns وَصَرَّفْنَا the Signs الْآيَاتِ various ways
﴿٢٥﴾ that they might لَعَلَّهُمْ the Signs الْآيَاتِ various ways
those whom الَّذِينَ help them نَصَرُهُمْ then why did not return
as a way of قُرْبَانًا Allah اللَّهِ besides مِنْ دُونِ they had taken
but they vanished ضَلُّوا Nay بَلْ for gods آلِهَةً approach
their lie إِفْكُهُمْ and that was وَذَلِكَ from them عَنْهُمْ completely
وَإِذْ inventing يَفْقَهُونَ ﴿٢٦﴾ they had been كَانُوا and that which وَمَا
of a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَا and when
when قُرْآنَ the Quran الْقُرْآنَ listening to يَسْتَمِعُونَ the jinns الْجِنِّ
حَضَرُوهُ they stood in the presence thereof قَالُوا they said
they finished قُضِيَ and when قُضِيَ listen in silence
as warners مُنْذِرِينَ ﴿٢٧﴾ their people قَوْمِهِمْ to returned إِلَىٰ

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). 28. Then why did those whom they

had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢٩﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣٠﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَنْ لَّهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾

قَالُوا have heard يَنْقُومَنَا verily we إِنَّا O our people they said
كِتَابًا a Book أُنزِلَ sent down after مُوسَىٰ Moses مُصَدِّقًا confirming
لِّمَا what يَهْدِي came before it إِلَى it guides
إِلَى the truth الْحَقِّ the truth
وَالْحَقِّ a straight يَنْقُومَنَا a straight
طَرِيقٍ path مُسْتَقِيمٍ
وَالْحَقِّ the truth وَإِلَى the truth
دَاعِيَ respond to دَاعِيَ caller اللَّهِ Allah's
وَأَمِنُوا Allah's
لَكُمْ He (Allah) will forgive
يَغْفِرَ in him بِهِ believe
وَيُجِرْكُمْ your sins مِنْ عَذَابٍ from
أَلِيمٍ a painful أَلِيمٍ torment
فَلَيْسَ he cannot بِمُعْجِزٍ escape
دَاعِيَ respond to دَاعِيَ caller اللَّهِ Allah's
وَلَنْ لَّهُ and there will not be وَلَيْسَ earth
فِي on فِي the الأرض
أُولِيَاءُ besides اللَّهِ Allah
أُولَٰئِكَ protecting friends
فِي those are فِي in
مُبِينٍ error

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

(rebellious against Allâh's Command, disobedient to Allâh)?

سُورَةُ مُحَمَّدٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ عَنْهُمْ ۖ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۚ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۚ

الَّذِينَ كَفَرُوا those who disbelieve وَصَدُّوا and hinder (men) عَنْ from their سَبِيلِ the path of اللَّهِ Allah أَضَلَّ He will make vain أَعْمَلَهُمْ ۖ He will render their deeds وَالَّذِينَ ءَامَنُوا and those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds is نُزِّلَ in that which وَمَا and believe وَءَامَنُوا right and believe in that which is sent down to Muhammad مُحَمَّدٍ to عَنْ sent down the truth الْحَقُّ for it is the truth from their Lord رَبِّهِمْ from them عَنْهُمْ He will expiate كَفَّرَ their Lord رَبِّهِمْ from that is their state ذَلِكَ and will make good وَأَصْلَحَ their sins بَالَهُمْ ۚ that is because the الَّذِينَ كَفَرُوا those who disbelieve اتَّبَعُوا الْبَاطِلَ follow falsehood وَأَنَّ while the الَّذِينَ ءَامَنُوا those who believe اتَّبَعُوا الْحَقَّ follow the truth from their Lord رَبِّهِمْ thus does كَذَلِكَ set forth يَضْرِبُ their Lord رَبِّهِمْ for mankind أَمْثَلَهُمْ ۚ their parables

Sûrat Muhammad

(Muhammad صلى الله عليه وسلم)

or Sûrat Al-Qitâl (The Fighting) (XLVII)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَسْتُمُوهُمْ فَهَشُّوا أَلْوَانَكَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِنَبْلُوًا بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿١﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٢﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٣﴾

فَإِذَا لَقِيتُمْ those who كَفَرُوا disbelieve so when لَقِيتُمْ you meet الَّذِينَ the necks الرِّقَابِ so strike at حَتَّىٰ till إِذَا when أَثْخَسْتُمُوهُمْ you have killed and wounded many of them فَهَشُّوا then bind firmly أَلْوَانَكَ the war كَرْبُ the bond either مَنًّا for generosity بَعْدَ thereafter or فِدَاءً until تَضَعَ ransom أَوْزَارَهَا its burden He Himself لَانتَصَرْنَا Allah اللَّهُ had willed but if وَلَوْ thus ذَكَرْتُ in over them وَمِنْهُمْ could certainly have won وَلَكِنْ but and بَعْضَكُمْ some of you بِبَعْضٍ with others وَالَّذِينَ order to test قُتِلُوا those who are killed فِي in سَبِيلِ the Way (cause) of اللَّهِ Allah فَلَئِنْ will never يُضِلَّ He let be lost أَعْمَالَهُمْ ﴿١﴾ their deeds and set right (good) وَيُصْلِحُ He will guide them سَيَهْدِيهِمْ ﴿٢﴾ and admit them to الْجَنَّةَ Paradise (which) عَرَفَهَا He state وَيُدْخِلُهُمُ has made it known هُمْ ﴿٣﴾ to them

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُخْرِجَ الَّذِينَ كَفَرُوا مِمَّا فَتَسَّاهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٤﴾ ذَلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٧﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا ﴿٨﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe if أَنْصُرُوا you help Allah يَنْصُرْكُمْ He will help you and وَثَبَتْ أَمَانُكُمْ ﴿٧﴾ and make firm your foothold وَالَّذِينَ كَفَرُوا and those who disbelieve فَمَتَسَا their أَعْمَلَهُمْ ﴿٨﴾ (Allah) will make vain and أَضَلَّ for them their أَعْمَلَهُمْ ﴿٩﴾ and (Allah) will make vain their deeds that which they hate because they كَرِهُوا that is ذَلِكَ so He has made fruitless فَأَحْبَطَ Allah has sent down أَنْزَلَ اللَّهُ in they travelled يَسِيرُوا have not their أَعْمَلَهُمْ ﴿١٠﴾ through the earth فَانْظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ the end of the الَّذِينَ those مِنْ قَبْلِهِمْ before them دَمَّرَ destroyed اللَّهُ and for the disbelievers وَلِلْكَافِرِينَ over them اللَّهُ Allah عَلَيْهِمُ is the مَوْلَى Allah because أَنَّ that is ذَلِكَ its likeness أَمْتَلُهَا ﴿١١﴾ Protector of the الَّذِينَ those who آمَنُوا believe وَأَنَّ and الْكَافِرِينَ the disbelievers لَا no مَوْلَى Protector لَهُمْ ﴿١٢﴾ they have

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَاكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَوْجِيهَةٌ لَهُمْ ﴿١٣﴾ وَكَانَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنَ قَرْنِكَ الْإِنِّ أَخْرَجَكَ أَمَلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٤﴾ أَفَنْ كَانَ عَلَى يَتِيمٍ مِنْ رَيْبٍ كَمَنْ رُبِنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٥﴾

إِنَّ اللَّهَ certainly will admit يُدْخِلُ الَّذِينَ those who آمَنُوا to believe وَعَمِلُوا الصَّالِحَاتِ righteous good deeds جَنَّاتٍ

and rivers الْآَنْهَرُ under them مِنْ تَحْتِهَا flowing Gardens
 and enjoy themselves يَسْتَمْعُونَ disbelieve كَفَرُوا those who
 will be مَنْوَى and the Fire النَّارُ cattle الْأَنْعَامُ eat تَأْكُلُ as كَمَا eat
 أَشَدُّ is هِيَ a town مِنْ قَرَبِهَا and many وَكَانَ for them هُمْ ﴿١١﴾ abode
 which قُوَّةُ your town قَرَبِكَ than مِنْ in strength قُوَّةُ stronger
 أَفْرَجْنَاكَ We have destroyed them أَهْلَكْنَاهُمْ has driven you out فَلَا
 كَانَ is he who أَقْنَى them هُمْ ﴿١٢﴾ to help نَاصِرَ and there was none
 like who كَمَنْ his Lord رَبِّهِ from مِنْ a clear proof بَيِّنَةٍ on عَلَى is
 his deeds عُيِّلَ the evil of سُوءَ for whom لَهُ is beautified زُيِّنَ
 their own lusts وَأَتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾ while they follow

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفُورَةٌ مِنْ رَبِّهِمْ كَنْزٌ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ مَا فِيهَا أَوْلَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٥﴾

have been الْجَنَّةِ the description of الَّتِي which وُعدَ
 are rivers أَنْهَارٌ is that in it فِيهَا those who fear الْمُتَّقُونَ promised
 and rivers أَنْهَارٌ stagnant or stinking آسِنٍ not مَاءٍ water of
 of which the taste طَعْمُهُ changes يَتَغَيَّرُ not لَبَنٍ milk of
 to those لِلشَّارِبِينَ delicious لَذَّةٍ wine خَمْرٍ of مِنْ and rivers وَأَنْهَارٌ
 who drink وَأَنْهَارٌ and rivers عَسَلٍ مُصَفًّى honey of مِنْ
 fruit الثَّمَرَاتِ every kind of كُلِّ of فِيهَا therein and for them

like those كَمَنْ their Lord رَبِّهِمْ from مِنْ and forgiveness وَمَغْفِرَةٌ
 and be خَالِدًا in فِي shall dwell for ever وَشُقُوا the Fire النَّارِ
 so that it cuts up فَنَقَّعَ boiling حَمِيمًا water مَاءٌ given to drink
 are some who مِنْ and among them وَبَيْنَهُمْ their bowels أَمْعَاءُهُمْ ﴿١٥﴾
 بَسْمِيعٌ listen إِلَيْكَ to you حَقًّا till إِذَا when خَرَجُوا they go out مِنْ
 have عَنْدِكَ with you قَالُوا they say لِلَّذِينَ الَّذِينَ to those who أُوتُوا
 just now أَلَمْ received مَاذَا knowledge مَاذَا قَالَ has he said مَايَقُولُ
 أُولَئِكَ such الَّذِينَ are those طَبَعَ has sealed اللهُ Allah عَلَى on قُلُوبِهِمْ
 their lusts أَهْوَاءُهُمْ ﴿١٦﴾ and they follow وَابْتَعُوا their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا
 جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَزَ أَنَّهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
 وَمُنَازِعَكُمْ ﴿١٩﴾

He increases اهْتَدَوْا accept guidance and those who وَالَّذِينَ
 وَآتَاهُمْ in guidance وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ and bestows on them
 the السَّاعَةَ other than إِلَّا await يَنْظُرُونَ do they then فَهَلْ their piety
 فَتَدُ suddenly بَغْتَةً it should come upon them تَأْتِيَهُمْ that أَنْ Hour
 how فَأَنَّى some of its portents أَشْرَاطُهَا have come جَاءَ but indeed
 came to them جَاءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then
 no لَا that there is اللَّهُ so know فَأَعْلَزَ their reminders ﴿١٨﴾
 and ask forgiveness وَاسْتَغْفِرُوا Allah اللهُ but إِلَّا (true) god إِلَهَ

لَذَلِكَ and also for believing men وَالْمُؤْمِنِينَ for your sins and believing women وَاللَّهُ and Allah يَعْلَمُ knows well مَتَابِعَكُمْ and your place of rest وَمَوَازِيَكُمْ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ ۖ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ۚ

why is not وَلَوْلَا believe those who آمَنُوا and says وَيَقُولُ is sent down نَزَلَتْ but when فَإِذَا a Surah سُورَةٌ sent down سُورَةٌ therein فِيهَا and is mentioned وَذُكِرَ a decisive مُحْكَمَةٌ a surah الْقِتَالُ fighting رَأَيْتَ you will see الَّذِينَ those who in قُلُوبِهِم whose hearts مَرَضٌ is a disease يَنْظُرُونَ looking إِلَيْكَ at you نَظَرَ but it فَأُولَئِكَ death مِنَ the مَوْتِ from one fainting عَلَيْهِ look of and words طَاعَةٌ obedience لَهُمْ ۖ was better مَعْرُوفٌ good فَإِذَا and when عَزَمَ the matter الْأَمْرُ is resolved فَلَوَّ it would لَكَانَ Allah اللَّهُ they had been true to صَدَقُوا then if خَيْرًا have been better لَهُمْ ۖ for them فَهَلْ would then عَسَيْتُمْ that أَنْ you were given the authority تَوَلَّيْتُمْ if إِنْ you might and severe تُفْسِدُوا in the الْأَرْضِ you do mischief وَتَقَطَّعُوا the land أَرْحَامَكُمْ ۚ your ties of kinship أُولَئِكَ such الَّذِينَ so that He has made them فَأَصَمَّهُمْ Allah اللَّهُ has cursed them لَعَنَهُمُ deaf وَأَعَمَّى and blinded أَبْصَرَهُمْ ۚ their sight

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمَرَ عَلَى قُلُوبِ أَفْقَالِهَا ﴿٢٠﴾ إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ
الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٢﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُوتُ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٣﴾ ذَلِكَ
بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾

the Quran أَفَلَا يَتَذَكَّرُونَ do they not then think deeply in
verily إِنَّ their locks أَفْقَالِهَا (their) hearts on قُلُوبِ or أَمَرَ
الَّذِينَ أَرْتَدُّوا those who have turned on عَلَىٰ أَدْبَارِهِم their backs
بَعْدِ مَا after what بَيَّنَّ has been manifested لَهُمُ to them الْهُدَىٰ
الشَّيْطَانُ the guidance سَوَّلَ Satan لَهُمْ has beautified for them وَأَمَلَىٰ
this is ذَلِكَ them (their term) and (Allah) prolonged
بِأَنَّهُمْ because they قَالُوا said لِلَّذِينَ to those who كَرِهُوا hate
we will obey سَنُطِيعُكُمْ Allah has sent down نَزَّلَ what
and Allah وَاللَّهُ the matter part of الْأَمْرِ in you
يَعْلَمُ knows إِسْرَارَهُمْ ﴿٢٢﴾ their secrets فَكَيْفَ then how إِذَا when
striking the angels الْمَلَائِكَةُ will take their souls at death
يَضْرِبُوتُ and their backs وَأَدْبَارَهُمْ ﴿٢٣﴾ that is بِأَنَّهُمْ
Allah angered what آسَخَطَ followed مَا because they
so He فَحَبَطَ what pleased Him رِضْوَانَهُ and they hated وَكَرِهُوا
their deeds أَعْمَالَهُمْ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْتَهُمْ ﴿٢٤﴾ وَلَوْ نَشَاءُ لَأَنزَلْنَاهُمْ فَلَاعْرِفَنَّهُمْ بِإِسْمِهِمْ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٥﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَكُمْ
أَخْبَارَكُمْ ﴿٢٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا
وَسَيَحْطِطُ أَعْمَالُهُمْ ﴿٢٧﴾

whose قُلُوبِهِمْ in في those who الَّذِينَ think حَسِبَ or do أَمْ
bring to مَرَضٌ hearts أَن that لَنْ will never يُخْرِجَ
light اللَّهُ Allah أَضْغَنْتَهُمْ ﴿٢٤﴾ and if وَلَوْ their hidden ill-wills
We would have shown them to you لَأَنزَلْنَاهُمْ We willed
by their marks بِإِسْمِهِمْ and you would have known them
their الْقَوْلِ the tone of لَحْنِ by في but surely you will know them
all your deeds أَعْمَالَكُمْ ﴿٢٥﴾ knows يَعْلَمُ and Allah وَاللَّهُ speech
We know نَعْلَمُ till حَتَّى and surely We shall try you وَلَنَبْلُوَنَّكُمْ
and the الْمُجْتَهِدِينَ (of you) مِنْكُمْ those who strive hard
and the الصَّادِقِينَ and We shall test وَنَبْلُوَكُمْ patient ones
and hinder (men) كَفَرُوا disbelieve وَصَدُّوا those who الَّذِينَ verily
the الرَّسُولَ and oppose شَاقُّوا Allah اللَّهُ the path of سَبِيلِ from
has been (clearly) تَبَيَّنَ what مَا after بَعْدِ Messenger
will لَنْ the guidance الْهُدَىٰ to them لَهُمُ manifested (shown)
but He يَضُرُّوا never اللَّهُ Allah شَيْئًا they hurt
their deeds أَعْمَالُهُمْ ﴿٢٧﴾ will make fruitless

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٢﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكُمْ ءَعْمَالَكُمْ ﴿٣٣﴾ إِنَّمَا لِلْحَيٰوةِ الدُّنْيَا لَعِبٌ وَلَهُمْ ءِنْ تَوَمَّنُوا وَتَنَقَّلُوا فِيكُمْ أَجُورُكُمْ وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ ﴿٣٤﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا﴾ O you who believe! obey Allah and obey the Messenger (ﷺ) and render vain your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 33. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 34. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنْ يَسْأَلْكُمْ فَيُخَفِّكُمْ تَبَخَّلُوا وَنُخْرِجْ هَآئِثَهُ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٧﴾

and press you **فَيُخَفِّكُمْ** He were to ask you of it **يَسْأَلْكُمْ** if **إِنْ** and He will bring out **وَنُخْرِجْ** you would covetously withhold **تَبَخَّلُوا** those who **هَآئِثَهُ** behold you are **هَآئِثَهُ** your ill-wills **﴿٣٧﴾** **تُدْعَوْنَ** are called **لِتُنْفِقُوا** to spend **فِي** in **سَبِيلِ** the cause of **اللَّهُ** are stingy **يَبْخُلُ** are some who **مَنْ** yet among you **فَمِنْكُمْ** Allah **وَمَنْ** he is **يَبْخُلُ** then only **فَإِنَّمَا** is stingy **يَبْخُلُ** and whoever **يَبْخُلُ** is Rich **الْغَنِيُّ** but Allah **وَاللَّهُ** his ownself **نَفْسِهِ** of **عَنْ** stingy **وَأَنْتُمْ** and you **الْفُقَرَاءُ** are poor **وَإِنْ** and if **تَتَوَلَّوْا** you turn away **يَسْتَبَدِلْ** He will exchange you **قَوْمًا** people **غَيْرَكُمْ** besides you **ثُمَّ** then **لَا** not **يَكُونُوا** they will be **أَمْثَلَكُمْ** your likes **﴿٣٨﴾**

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَبَصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَاللَّهُ جُودٌ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ بَعْرِىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُرْآنًا عَظِيمًا ﴿٥﴾

victory فَتَحْنَا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا
 مُبِينًا ① a manifest لِيَعْفِرَ that may forgive لَكَ you اللَّهُ Allah مَا أَقْدَمَ
 will be تَأَخَّرَ and what وَمَا your sins ذُنُوبِكُ of مِمَّا what passed
 وَبَيْنَهُ future and complete وَفَعَلْنَا عَلَيْكَ His favour وَرَهْدِيكَ
 and the straight مُسْتَقِيمًا ② path صِرَاطًا and guide you on
 He it وَهُوَ with strong عَزِيرًا ③ Allah اللَّهُ may help you
 أَلَدَى Who أَنْزَلَ sent down السَّكِينَةَ the tranquility فِي into قُلُوبِ
 that they may grow لِيَزِدَادُوا the believers الْمُؤْمِنِينَ the hearts of
 and to وَلِلَّهِ their faith إِيْمَانِهِمْ along with مَعَ in faith إِيْمَانًا more
 and اللَّهُ the heavens أَلَسْمَوَاتِ the armies of جُنُودُ Allah belong
 ④ All-Knower عَلِيمًا Allah اللَّهُ and is Ever وَكَانَ the earth
 the believing men الَّذِينَ that He may admit لِيَدْخُلَ All-Wise
 flowing تَجْرِي to gardens جَنَّاتٍ and the believing women وَالْمُؤْمِنَاتِ
 therein فِيهَا to abide forever خَالِدِينَ rivers الْأَنْهَارُ under them
 وَيُكَفِّرُ عَنْهُمْ and to expiate مِنْهُمْ from them سَيِّئَاتِهِمْ their sins وَكَانَ
 ⑤ success قَوْراً Allah اللَّهُ with عِنْدَ that ذَلِكَ and is
 a supreme

Sûrat Al-Fath (The Victory) (XLVIII)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, 3. And that Allâh may help you with strong help. 4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوءِ عَلَيْهِمْ دَائِرَةُ السَّوءِ
وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

وَيُعَذِّبُ the hypocrites men الْمُنَافِقِينَ and that He may punish
وَالْمُنَافِقَاتِ and also the polytheists men وَالْمُشْرِكِينَ and women
الظَّالِمِينَ thought ظَنُّ about Allah بِاللَّهِ who think
السَّوءِ a disgraceful السَّوءِ torment دَائِرَةُ for them is evil عَلَيْهِمْ
وَلَعَنَهُمُ and He is upon them عَلَيْهِمُ Allah اللَّهُ and the Anger غَضِبَ
جَهَنَّمَ Hell for them لَهُمُ and prepared رَأَدَّ has cursed them
وَسَاءَتْ and to worst indeed is مَصِيرًا ﴿٦﴾ that destination
وَالْأَرْضِ and the heavens السَّمَوَاتِ the armies of جُنُودُ Allah belong
حَكِيمًا All-Mighty عَزِيزًا Allah اللَّهُ and is Ever وَكَانَ the earth
as a witness شَهِيدًا We have sent you أَرْسَلْنَاكَ verily إِنَّا All-Wise
and as a warner وَنَذِيرًا ﴿٨﴾ and a bearer of glad tidings وَمُبَشِّرًا

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورٌ إِلَيْهِ أَجْرًا
عَظِيمًا ﴿١٠﴾

لَتُؤْمِنُوا in Allah بِاللَّهِ in order that you may believe
وَرَسُولِهِ and His Messenger وَرَسُولُهُ and that you assist him
وَتُوَقِّرُوهُ and (that you) glorify Allah's praises وَتُسَبِّحُوهُ
بُكْرَةً morning وَأَصِيلًا ﴿٩﴾ and afternoon إِنَّ and after noon
those who الَّذِينَ verily

they give **يُبايعونك** only **إِنَّمَا** they give allegiance to you **إِنَّمَا** is over **فَوْقَ** Allah **اللَّهِ** the Hand of **بِذِّ** to Allah **اللَّهِ** allegiance breaks his pledge **ثُمَّ** then whosoever **فَمَنْ** their hands **أَيْدِيهِمْ** and **وَمَنْ** his own (harm) **نَفْسِهِ** breaks **بِنَكَئِهِ** only **فَإِنَّمَا** whosoever **أَوْفَى** fulfils **بِمَا** what **عَاهَدَ** he has covenanted **عَلَيْهِ** he has rewarded **أَجْرًا** He will bestow on him **فَسَيُؤْتِيهِ** Allah **اللَّهُ** with a great **عَظِيمًا** ﴿١٦﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسَيْنَاهُمْ مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرِّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا أَلَسَوْا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٧﴾

سَيَقُولُ لَكَ **الْمُخَلَّفُونَ** to you **لَكَ** will say **سَيَقُولُ** those who lagged behind **مِنْ** of **الْأَعْرَابِ** the bedouins **شَغَلَتْنَا** occupied us **أَمْوَالُنَا** our possessions **وَأَهْلُونَا** for us **لَنَا** so ask forgiveness **فَاسْتَغْفِرْ** and our families **يَقُولُونَ** they say **بِآلِسَيْنَاهُمْ** with their tongues **مَّا** what **لَيْسَ** is not **فِي** in **قُلُوبِهِمْ** their hearts **قُلْ** say **فَمَنْ** who then **يَمْلِكُ** has **لَكُمْ** on **إِنْ** any (power) thing **شَيْئًا** Allah **اللَّهُ** with **بِمَا** your behalf **أَرَادَ** He intends **بِكُمْ** you **ضَرًّا** hurt **أَوْ** or **أَرَادَ** intends **بِكُمْ** you **نَفْعًا** benefit **بَلْ** nay, but **كَانَ** is Ever **اللَّهُ** Allah **بِمَا** of what **تَعْمَلُونَ** that **أَنْ** you thought **ظَنَنْتُمْ** Nay but **بَلْ** All-Aware **﴿١٦﴾** you do **لَنْ** would (never) **يَنْفَلِبَ** return **الرِّسُولُ** the Messenger **وَالْمُؤْمِنُونَ** and **إِلَىٰ** the believers **أَهْلِيهِمْ** their families **أَبَدًا** never **وَزُيِّنَ** and

وَلَقَدْ was made fair-seeming **فِي** in **قُلُوبِكُمْ** your hearts **وَلَقَدْ** and you become evil **وَكُنْتُمْ** thought **الَّتِي** thought **وَلَقَدْ** and you thought useless/going for destruction **بُورًا** ﴿١٧﴾ a people **قَوْمًا**

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَنْ لَّمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٧﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٨﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِرِ لِنَأْخُذْهَا ذُرُوبًا نَنَاصِعُكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَّنْ تَنَبَّيْعُونَا كَذَلِكَ قَالِ اللَّهُ مِن قَبْلُ فَيَسْجُدُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٩﴾

وَمَنْ لَّمْ believed **بِاللَّهِ** in Allah **وَمَنْ** and whosoever **لَّمْ** has not **يُؤْمَرْ** We have **أَعْتَدْنَا** then verily **فَإِنَّا** and His Messenger **وَرَسُولِهِ** prepared **لِلْكَافِرِينَ** for the disbelievers **سَعِيرًا** ﴿١٧﴾ a blazing Fire **وَلِلَّهِ** the heavens **السَّمَوَاتِ** the sovereignty of **مُلْكُ** and to Allah belongs **وَالْأَرْضِ** He forgives **يَعْفِرُ** and the earth **لِمَنْ** whom **يَشَاءُ** He wills **وَيُعَذِّبُ** and punishes **مَنْ** whom **يَشَاءُ** He wills **وَكَانَ** is **اللَّهُ** Ever **غَفُورًا** Oft-Forgiving **رَحِيمًا** ﴿١٨﴾ Most Merciful **سَيَقُولُ** the **الْمُخَلَّفُونَ** will say **إِذَا** when **انْطَلَقْتُمْ** you set forth **إِلَى** to **مَغَائِرِ** the spoils **لِنَأْخُذْهَا** to take them **ذُرُوبًا** **نَنَاصِعُكُمْ** allow us to **يُرِيدُونَ** follow you **أَن** they want **يُبَدِّلُوا** to **كَلِمَ** change **اللَّهُ** words **قُلْ** Allah's **لَّنْ** say **تَنَبَّيْعُونَا** you shall not **كَذَلِكَ** thus **قَالِ** Allah **مِن قَبْلُ** has said **فَيَسْجُدُونَ** follow us **بَلْ** then they will say **تَحْسُدُونَنَا** beforehand **بَلْ** us **كَانُوا** were **لَا** not **يَفْقَهُونَ** they understand **إِلَّا** except **قَلِيلًا** ﴿١٩﴾ a little

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَىٰ بِأَمْرِ شَدِيدٍ يَفْقَهُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

قُلْ the الْمُخَلَّفِينَ of مِنَ to those who lagged behind say
 a قَوْمٍ to (fight against) إِلَيْكُمْ you shall be called سَتَدْعُونَ bedouins
 you shall fight them أُولَىٰ people given to شَدِيدٍ warfare
 تَطِيعُوا then if فَإِنْ they shall surrender يُسَلِّمُونَ or أَوْ fight them
 a fair أَجْرًا Allah اللَّهُ will give you يُؤْتِكُمْ you obey
 you did turn away تَوَلَّيْتُمْ as كَمَا you turn away but if وَإِنْ
 with أَلِيمًا torment عَذَابًا He will punish you يُعَذِّبْكُمْ before
 blame لَيْسَ a painful عَلَى not is there upon الْأَعْمَى the blind حَرَجٌ
 blame or حَرَجٌ the lame upon الْأَعْرَج nor is there عَلَى
 blame or sin حَرَجٌ the sick الْمَرِيض upon عَلَى nor is there
 and His وَرَسُولَهُ Allah اللَّهُ obeys يُطِيعُ and whosoever وَمَنْ
 Gardens جَنَّاتٍ He will admit him to يُدْخِلْهُ Messenger
 and وَمِنْ rivers الْأَنْهَارُ beneath them تَجْرِي from flowing
 turns back يَتَوَلَّ whosoever عَذَابًا He will punish him
 with a painful أَلِيمًا torment

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

﴿١٨﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾ وَعَدَكُمْ اللَّهُ مَغَانِدَ كَثِيرَةٍ تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢١﴾

۞ لَقَدْ رَضِيَ اللَّهُ عَنْهُ الْمُؤْمِنِينَ **with** **لَقَدْ** Indeed **رَضِيَ** they gave the allegiance to you **إِذْ** when **يُؤْمِنُونَكَ** the believers **تَحْتَ** under **الشَّجَرَةِ** the tree **فَعَلِمَ** He knew **مَا** what **فِي** in **الْأَمْنِ** the tranquility **وَأَنزَلَ** and He sent down **قُلُوبَهُمْ** their hearts **عَلَيْهِمْ** upon them **وَأَثَبَهُمْ** and He rewarded them **فَتْحًا** victory **قَرِيبًا** (١٨) with a near **وَمَغَانِمَ** spoils **كَثِيرَةً** and abundant **يَأْخُذُونَهَا** that **عَزِيزًا** All-Mighty **وَكَانَ** and is Ever **وَعَدَكُمْ** they will capture **مَغَانِمَ** spoils **حَكِيمًا** (١٩) All-Wise **فَعَجَّلَ** Allah has promised you **كَثِيرَةً** abundant **وَأَيَّدَى** and He has hastened **لَكُمْ** for you **هَذِهِ** this **وَكَفَّ** and He has restrained **أَيْدَى** the hands of **النَّاسِ** men **عَنْكُمْ** from you **وَلِتَكُونَ** that it may be **آيَةً** and that He may guide **لِلْمُؤْمِنِينَ** a sign **وَيَهْدِيَكُمْ** for the believers **سَوِيًّا** (٢٠) a Straight **صِرَاطًا** you to

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ فَتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذُنَّ لَمْ يَجِدُوا وَلِئَا وَلَا تَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْعَلَ اللَّهُ بُدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِئِمْ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

within your power قَدِيرُوا are not yet لَمْ and others which وَأُخْرَى
 عَلَيْهِمَا قَدْ over it اللَّهُ encompasses اللَّهُ بها them
 وَكَانَ Ever and is اللَّهُ Allah عَلَى over كُلِّ شَيْءٍ things قَدِيرًا ﴿٢١﴾
 وَلَوْ Able and if قَتَلْتُمْ fight against you الَّذِينَ those who كَفَرُوا
 disbelieve لَوَلَوْ they would have turned الْأَدْبَارَ their backs ثُمَّ
 then لَا neither يَجِدُونَ a protecting وَلِيًّا they would have found
 friend وَلَا nor نَصِيرًا ﴿٢٢﴾ a helper سُنَّةَ that has been way of
 Allah أَلْفَى which قَدْ already خَلَتْ passed away مِنْ قَبْلُ before
 وَلَنْ تَبْدِيلًا ﴿٢٣﴾ and you will never find لِسُنَّةِ in the way of اللَّهُ
 any change وَهُوَ He it is الَّذِي who كَفَّ withheld
 أَيْدِيَهُمْ their hands عَنْكُمْ from you وَأَيْدِيَكُمْ and your hands عَنْهُمْ
 from them بَيْنَ in the midst of مَكَّةَ Makkah مِنْ بَعْدِ after أَنْ
 and is Ever وَكَانَ over them عَلَيْهِمْ He had made you victors أَظْفَرَكُمْ
 اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿٢٤﴾ the All-Seer

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper. 23. That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ حِمْلُهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَافُوهُمْ فَيَنْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

هُمْ the ones who الَّذِينَ they are كَفَرُوا disbelieved وَصَدُّوكُمْ and hindered you عَنِ the sacred الْمَسْجِدِ the mosque الْحَرَامِ the and الْهَدْيِ the sacrifice animals مَعَكُوفًا detained أَنْ from يَبْلُغَ reaching

men **رِجَالٌ** had there not been **وَلَوْلَا** their place of sacrifice **مَحَلَّهُمْ** did not **لَمْ** believing **مُؤْمِنَاتٌ** and women **وَمِنْ نِسَاءٍ** believing **مُؤْمِنُونَ** you might kill them **تَقْتُلُوهُمْ** that **أَنْ** whom you know **تَعْلَمُوهُمْ** and on whose **مِنْهُمْ** would have been committed by you **فَتُصِيبَكُمْ** that **لِيَدْخِلَ** knowledge **عَلِمَ** without **يَغَيْرَ** a sin **مَعْرُوفًا** account **مَعْرُوفًا** **اللَّهُ** might enter **فِي** Allah **رَحْمَتِهِ** His Mercy **مَنْ** whom **يَشَاءُ** whom He wills **لَوْ** He wills **تَزَيَّلُوا** they should have been apart **لَعَذَابُ** We **كَفَرُوا** those who **الَّذِينَ** would have punished **مِنْهُمْ** with painful **أَلِيمًا** torment **عَذَابًا** of them

25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmīc Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ فَأُنْزِلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦٦﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ آلُؤُهُ يَا آلِ الْحَقِّ لَنَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحِلِّفِينَ رَبُّهُمُ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٦٧﴾

in **إِذْ** disbelieve **كَفَرُوا** those who **الَّذِينَ** had put **جَعَلَ** when **إِذْ** the pride **حَمِيَّةً** pride and haughtiness **لِحَمِيَّتِهِ** their hearts **قُلُوبِهِمْ** then sent **فَأُنْزِلَ** the time of ignorance **الْجَاهِلِيَّةَ** and haughtiness of **سَكِينَتَهُ** Allah **عَلَى** His tranquility **رَسُولِهِ** upon **وَعَلَى** Messenger **وَالْمُؤْمِنِينَ** and upon **أَلْزَمَهُمْ** the believers **كَلِمَةَ** the word of **التَّقْوَى** piety **وَكَانُوا** and they **وَأَهْلَهَا** well entitled **بِهَا** to it **وَكَانَ** and is Ever **يَكُلُّ** Allah **عَلِيمًا** thing **عَلِيمًا** of every **شَيْءٍ**

His **رَسُولُهُ** Allah **اللَّهُ** shall fulfil **صَدَقَ** indeed **لَقَدْ** All-Knower
 in **بِالْحَقِّ** true vision (which he showed him) **الرَّيًّا** Messenger's
 the Mosque **الْمَسْجِدَ** certainly you shall enter **لَتَدْخُلَنَّ** very truth
الْحَرَامَ secure **ءَامِنِينَ** Allah **اللَّهُ** wills **إِنْ** if **شَاءَ** the sacred
 and having your head **وَمُقَصِّرِينَ** your heads **رُءُوسَكُمْ** having shaved
 what **مَا** He knew **فَعَلِمَ** fear **خَافُونَ** having no **لَا** hair cut short
 besides **مِنْ دُونِ** and He granted **فَجَعَلَ** you knew **تَعْلَمُوا** not **لَمْ**
ذَلِكَ that **فَتَحَا** victory **قَرِيبًا** a near

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. 27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٦﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَاجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٧﴾

His Messenger **رَسُولُهُ** has sent **أَرْسَلَ** Who **الَّذِي** He it is **هُوَ**
بِالْهُدَى with guidance **وَدِينِ** and the religion of **الْحَقِّ** truth **لِيُظْهِرَهُ**
 all **كُلِّهِ** religions **عَلَى** that He may make it superior
وَكَفَى as Witness **شَهِيدًا** is Allah **بِاللَّهِ** and All-Sufficient
 and those **وَالَّذِينَ** Allah **اللَّهُ** is the Messenger of **رَسُولُ** Muhammad
الْكُفَّارِ against **عَلَى** are severe **أَشِدَّاءُ** with him **مَعَهُ** who are

you تَرَاهُمْ among themselves بَيْنَهُمْ and merciful رَحِيمٌ disbelievers
 and falling down prostrate سَاجِدًا bowing رُكَّعًا see them
 and Good وَرِضْوَانًا Allah ﷻ from مِنْ Bounty فَضْلًا seeking
 their faces وَجْهَهُمْ is on فِي the mark of them مِيمَاهُمْ Pleasure
 their أَنْفَرٍ this is ذَلِكَ prostration السُّجُودِ the traces of from
 and their description وَمَنْثَلُهُ the Torah التَّوْرَةِ in فِي description
 sends forth أَخْرَجَ is like a seed which كَرَّمَ the Gospel الْإِنْجِيلِ in
 it then becomes فَاسْتَقْلَطَ then makes it strong فَازْدَرُ its shoot
 its stem سَوْدِهِ on عَلَى and it stands straight فَاسْتَوَى thick
 with هُمْ that He may enrage لِيَغِيظَ the sowers الزَّرَّاعَ delighting
 Allah ﷻ has promised وَعَدَ the disbelievers الْكَفَّارَ them
 righteous good الصَّالِحِينَ and do وَعَمِلُوا believe آمَنُوا those who
 and reward وَأَجْرًا forgiveness مَغْفِرَةً among them مِنْهُمْ deeds
 a mighty عَظِيمًا ﴿١٩﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَأَقْرَبُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿١﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ O you who believe لَا believe مَامُوا who تَقَدِّمُوا do not put forward and fear وَانْقَرُوا and His Messenger رَسُولُهُ Allah before بَيْنَ يَدَيْ Allah إِنَّ Allah verily اللَّهُ is سَمِيعٌ All-Hearing عَلِيمٌ ﴿١﴾ All-Knowing يَا أَيُّهَا الَّذِينَ O you who believe مَامُوا who تَرْفَعُوا not raise أَصْوَاتَكُمْ your voices فَوْقَ above صَوْتِ the voice of النَّبِيِّ the Prophet وَلَا nor تَجْهَرُوا speak loud لَهُ to him بِالْقَوْلِ in talk كَجَهْرِ lest بَعْضُكُمْ as you speak loud some of you لِبَعْضٍ to others أَن your deeds أَعْمَالُكُمْ may be rendered fruitless تَحْبَطَ while you لا perceive ﴿٢﴾ not تَشْعُرُونَ you lower أَصْوَاتَهُمْ their voices عِنْدَ in the presence of رَسُولِ Allah's Messenger أُولَٰئِكَ they are الَّذِينَ the ones امْتَحَنَ has tested اللَّهُ for them قُلُوبَهُمْ their hearts لِلنَّقَاةِ for piety لَهُمْ a great مَغْفِرَةٌ and reward عَظِيمٌ ﴿٣﴾ is forgiveness إِنَّ a great أَجْرٌ and reward عَظِيمٌ ﴿٣﴾ those who الَّذِينَ call you يُنَادُونَكَ from وَرَاءِ behind الْحُجُرَاتِ the dwellings أَكْثَرُهُمْ most of them لَا not يَعْقِلُونَ ﴿٣﴾ have sense

Sûrat Al-Hujurât

(The Dwellings) XLIX

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصَيِّحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصَيِّحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ

إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَتَقْبِلُوا أَلَيَّْ تَبَغَىٰ حَتَّىٰ نَفِيءَ إِلَّآ أَمْرُ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

and His favour **وَفِعْمَهُ** Allah **اللَّهُ** from **مِنْ** (this is) a grace **فَضْلًا** and if **وَإِن** All-Wise **حَكِيمًا** All-Knowing **عَلِيمٌ** and Allah is **وَاللَّهُ** the believers **طَائِفَتَيْنِ** among **مِنْ** two parties or groups **طَائِفَتَيْنِ** between them **بَيْنَهُمَا** then make peace **فَأَصْلِحُوا** begin fighting **أَفْتَنُوا** against **عَلَى** one of them **إِحْدَاهُمَا** aggressed **بَغَتْ** but if **فَإِن** both the one which **أَلَيَّْ** then fight you against **فَقْبِلُوا** the other **الْآخَرَىٰ** the Command **أَمْرٍ** to **إِلَّآ** it complies **تَفِيءَ** till **حَتَّىٰ** aggresses **تَبَغَىٰ** then make **فَأَصْلِحُوا** it complies **فَاءَتْ** then if **فَإِن** Allah **اللَّهُ** of and be **وَأَقْسِطُوا** justly **بِالْعَدْلِ** between them **بَيْنَهُمَا** reconciliation those who **يُحِبُّ** Allah **اللَّهُ** verily **إِنَّ** equitable are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُن خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

so make **فَأَصْلِحُوا** are brothers **إِخْوَةٌ** the believers **الْمُؤْمِنُونَ** only **إِنَّمَا** and fear **وَاتَّقُوا** your brothers **أَخَوَيْكُمْ** between **بَيْنَ** reconciliation **وَاتَّقُوا** Allah **اللَّهُ** O you **يَا أَيُّهَا** receive mercy **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** **اللَّهُ** **الَّذِينَ** who **ءَامَنُوا** believe **لَا** scoff **يَسْخَر** let not **قَوْمٌ** a group **مِّن** at **قَوْمٍ** the latter are **يَكُونُوا** that **أَن** it may be **عَسَىٰ** another group **قَوْمٍ** better **مِنْهُمْ** than them **وَلَا** nor let **نِسَاءٌ** of **مِّن** women (scoff)

other women **عَسَى** it may be **أَنْ** that **يَكُنَّ** they are **خَيْرًا** better **وَمِنْهُمْ**
nor **وَلَا** than them **لَنَلْمِزُوا** nor **لَنَشْكُرَ** one another **وَلَا**
insult one another **بِأَلْقَابٍ** by nicknames **يَسَّ** how bad is it **إِلَّا نَمُ**
the name **الْفُسُوقِ** the wicked **بَعْدَ** after **الْإِيمَانِ** having faith **وَمَنْ**
and whosoever **لَمْ** does not **يَتُبْ** repent **فَأُولَئِكَ** then such **هُمْ** they
are **الظَّالِمُونَ** wrong-doers ﴿١١﴾

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَجَبْنِي مَا كَثُرَ مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١١﴾ يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who آمَنُوا believe اجْتَنِبُوا avoid كَثِيرًا much مِنْ of
الظَّنِّ suspicions إِنَّكَ indeed بَعْضُ some الظَّنِّ suspicions إِنَّهُ
sins وَلَا and لَا تَجَسَّسُوا spy وَلَا nor يَتَّبِعْ backbite بَعْضُكُمْ
you بَعْضًا others أَحِبُّبُ would like أَحَدُكُمْ one of you أَنْ to
يَأْكُلَ eat لَحْمَ the flesh of أَخِيهِ his brother مَيْتًا dead فَكَرِهْتُمُوهُ
you would hate it وَاتَّقُوا Allah and fear الله Allah إِنَّ verily
قَوَّابٌ Most Merciful ﴿١٦﴾ نَجِمْ is the One who accepts repentance
يَا أَيُّهَا النَّاسُ O mankind إِنَّا We خَلَقْنَاكُمْ verily you have created
مِنْ from ذَكَرٍ a male وَأُنْثَى a female وَجَعَلْنَاكُمْ and made you into
شُعُوبًا nations وَقَبَائِلَ and tribes لِتَعَارَفُوا one that you may know
إِنَّ another أَكْرَمَكُمْ verily أَكْرَمُكُمْ of you the most honourable عِنْدَ with

Allah is **ٱتَّقَٰكُمْ** Allah **ٱتَّقَٰكُمْ** verily **إِنَّ** is the most pious of you
 All-Aware **حَيِّرٌ** All-Knowing **عَلِيمٌ**

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْكُم مِّنْ أَعْمَالِكُمْ شَيْءٌ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٣﴾﴾

﴿قَالَتِ الْأَعْرَابُ آمَنَّا﴾ the bedouins say **قُل** we believe **لَّمْ** not
 we have **أَسْلَمْنَا** you only say **قُولُوا** but **وَلَكِنْ** you believe **تُؤْمِنُوا**
 into **فِي** the faith **الْإِيمَانُ** entered **يَدْخُلِ** has not yet **وَلَمَّا** submitted
 and **قُلُوبِكُمْ** your hearts **وَإِنْ** but if **تُطِيعُوا** you obey **اللَّهُ** Allah **وَرَسُولَهُ**
 from **مِّنْ** He will decrease in reward **يَلَيْكُم** not **لَا** His Messenger
أَعْمَالِكُمْ your deeds **شَيْءٌ** anything **إِنَّ** verily **اللَّهُ** Allah is **غَفُورٌ**
 Oft-Forgiving **رَّحِيمٌ** ﴿١٢﴾ **إِنَّمَا** Most Merciful **الْمُؤْمِنُونَ** only those are
 who **آمَنُوا** have believed **بِاللَّهِ** in Allah **وَرَسُولِهِ**
 and His Messenger **ثُمَّ** and then **لَمْ** not **يَرْتَابُوا** doubt **وَجَاهَدُوا**
 in **فِي** and their lives **وَأَنْفُسِهِمْ** with their wealth **بِأَمْوَالِهِمْ** they strive
 they are **سَبِيلِ** the way of **اللَّهُ** Allah **أُولَٰئِكَ** those **هُمُ**
 the truthful **الصَّادِقُونَ** ﴿١٣﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمْشُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

قُلْ أَتَعْلَمُونَ say قُلْ Allah will you inform religion and Allah يَعْلَمُ and all that is in the heavens وَمَا and all that is in the earth وَاللَّهُ the earth وَاللَّهُ they are every شَيْءٍ thing عَلِيمٌ All-Aware يَمْشُونَ they have that upon you regard a favour upon count as a favour لَا say embraced Islam me your Islam Nay but ALLAH has conferred a favour upon you that He has guided you to the Faith if you indeed are truthful صَادِقِينَ the Faith the unseen of the heavens and the earth وَاللَّهُ and the earth وَاللَّهُ and the earth وَاللَّهُ of what

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything. 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَاذِبُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا مَتْنًا وَكُنَّا نَرَاهُ ذَا لَاحِظٍ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

ق Qaf وَالْقُرْآنِ by the glorious الْقَجِيدِ Nay بِلِ the glorious
 a warner مُنذِرٌ there has come to them جَاءَهُمْ that أَنْ they wonder
 the disbelievers الْكَافِرُونَ so said فَقَالَ from among themselves
 we are إِنَّا when أَوَلَا a strange عَجِبُ a thing شَيْءُ this is هَذَا
 return رَجْعٌ that is ذَلِكَ dust رُيَّا and have become وَكُنَّا dead
 takes نَقْصٌ that which مَا we know عَلِمْنَا indeed قَدْ far بَعِيدٌ
 a book كِتَابٌ and with Us is وَعِنْدَنَا of them مِنْهُمْ the earth الْأَرْضُ
 the الْحَقِّ they have denied كَذَّبُوا nay but بَلِ preserved حَفِيطٌ
 in فِي so they are فَهُمْ it has come to them جَاءَهُمْ when لَأَ truth
 أَنَّهُمْ state مَرِيعٌ a confused أَفَلَمْ have not بَنظَرُوا they looked إِلَى
 We have السَّمَاءِ the heaven فَوَقَّهَهُمْ about them كَيْفَ how بَيَّنَّاهَا
 in it لَهَا and there are not وَمَا and adorned it وَزَيَّنَّاهَا made it
 rifts فُورُجٍ of

Sûrat Qâf. L

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Qâf*. [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۖ تَبْصِرَةٌ وَذِكْرٌ لِكُلِّ عَبْدٍ مُبِينٍ ۖ وَنَزَّلْنَا
 مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۖ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ۖ رِزْقًا لِلْعِبَادِ
 وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۚ كَذَلِكَ الْخُرُوجُ ۖ كَذَّبَتْ قَوْمُ نُوحٍ وَأَصْحَابُ الرِّينِ وَشُعُوبٌ

and set **وَأَقْبَتْنَا** We have spread it out **مَدَدْنَاهَا** and the earth **وَالْأَرْضَ**
 and have **وَأَقْبَتْنَا** mountains standing firm **رَوَاسِيَ** there on **فِيهَا**
 kind of **بِهَيْجَةٍ** every **كُلِّ** of **مِنْ** therein **فِيهَا** produced
 for **لِكُلِّ** and a reminder **وَذِكْرَى** An insight **بَصِيرَةً** lovely growth
 and We send **وَنَزَّلْنَا** turning to Allah **عَبْدٌ مُّسِيبٌ** slave **عَبْدٌ** every
 then **فَأَنْزَلْنَا** blessed **مَاءً** water **مُبَارَكًا** the sky **السَّمَاءَ** from **مِنْ** down
 and grain **وَحَبًّا** gardens **جَنَّاتٍ** therewith **بِهِ** We produce
 with **لَهَا** tall **بَاسِقَاتٍ** and date-palms **وَالنَّخْلَ** that are reaped
 for (Allah's) **لِلْعِبَادِ** and provision **رِزْقًا** arranged **نُضَيْدٌ** clusters
 to a **مَيِّتًا** land **بَلَدَةً** therewith **بِهِ** and We give life **وَأَحْيَيْنَا** slaves
 denied **كَذَّبَتْ** the resurrection **لِلنَّارِ** thus will be **كَذَلِكَ** dead
 and the **وَأَصْحَابُ** Nuh **نُوحٍ** the people of **قَوْمٌ** before them **قَبْلَهُمْ**
 and the Thamud **وَمَوْدُ** Rass **الرَّاسِ** dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

وَعَادَ وَفِرْعَوْنَ وَإِخْوَنَ لُوطٍ ۖ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ۚ أَفَغَيَّبْنَا بِالْأَوَّلِ بَلَّ هَٰؤُلَاءِ لَيْسَ مِنْ خَلْقِي جَدِيدٍ ۚ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ ۖ فَكَسَبَ مِنْ قَرْبِ إِلَٰهِهِ مِنْ جَبَلٍ الْوَرِيدَ ۚ إِذْ يَتْلَقَى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۚ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْنٌ ۚ

وَعَادَ and the brothers of **وَإِخْوَنَ** and Pharaoh **وَفِرْعَوْنَ** and Ad **وَعَادَ**
 and the **وَقَوْمُ** the wood **وَالْأَيْكَةِ** and the dwellers of **وَأَصْحَابُ**
 denied **كَذَّبَ** everyone of them **كُلِّ** Tubba **تُبَّعٍ** people of
 were We **أَفَغَيَّبْنَا** My Threat **وَعِيدٌ** so-took effect **فَحَقَّ** Messengers

they are هُرَ Nay بَلَى the first الْأَوَّلَ with creation بِالْحَلْقِ then tired
 a new جَدِيدٍ creation حَلْقٍ about مِّنْ confused doubt لَبِيسٍ in فِي
 and We وَعَلَّمَ man الْإِنْسَانَ We have created خَلَقْنَا and indeed وَقَدْ
 his own self نَفْسُهُ to him بِهِ whisper نُوَسْوِسُ what مَا know
 rope of حَبْلِ than مِّنْ to him إِلَيْهِ nearer أَقْرَبُ and We are
 the two الْمَتَلَقَّانِ receive يَتْلَى (remember) that إِذْ his jugular vein
 the left الْأَيْمَانِ and on وَعَنِ the right الْيُسُورِ on receivers
 but إِلَّا a word قَوْلٍ of مِّنْ does he utter يَلْفِظُ Not مَا sitting
 ready عَيْنُهُ there is a watcher رَقِيبٌ by him

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۚ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ۚ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ۚ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۚ وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىٰ عَيْنِدُكَ ۖ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِدٍ ۚ مِّنَاجٍ لِّلْخَبَرِ مُعْتَدٍ ۚ مَرْيَبٌ ۚ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۚ

in truth بِالْحَقِّ death الْمَوْتِ the stupor of سَكْرَةُ and will come وَجَاءَتْ
 ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۚ from it عَيْنِدُكَ
 and will be blown وَنُفِخَ in فِي the Trumpet الصُّورِ
 and will وَجَاءَتْ ۚ the warning الْوَعْدِ the Day of يَوْمَ that will be
 an angel سَائِقٌ along with مَّعَهَا person نَفْسٍ every كُلِّ come forth
 indeed لَقَدْ and an angel to bear witness وَشَهِيدٌ ۚ to drive (him)

so We كُنْتَ this هَذَا of هَذَا heedless غَفْلَةً in فِي you were كُنْتَ
 so your قَبْرُكَ your covering غِطَاءَكَ from you عَنْكَ have removed
 his قَبْرُهُ and will say وَقَالَ is sharp حَيِّدٌ this Day الْيَوْمَ sight
 ready آتِيًا is with me لَدَيَّ what مَا here is هَذَا companion
 disbeliever كَفَّارٌ every كُلِّ Hell جَهَنَّمَ into فِي both of you throw
 transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مَنَعَ stubborn عَنِيدٌ
 مُّرِيبٌ الدَّيُّ who جَعَلَ set up مَعَ with اللَّهُ Allah إِلَهَهَا
 torment أَلْعَابٍ in فِي then cast him فَأَلْقِيَاهُ another a god
 the severe الشَّدِيدِ

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ۖ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۚ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْغَيْبِ ۚ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ۚ وَأَنزَلْنَاهُ الْجَنَّةَ لِّلْمُنَافِقِينَ غَيْرَ بَعِيدٍ ۚ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِظٍ ۚ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ۚ

قَالَ قَرِينُهُ رَبَّنَا our Lord رَبَّنَا did not مَا astray ضَلَّ in فِي he was كَانَ but وَلَكِنْ I push him to transgress
 اَبْعِدٍ far error قَالَ (Allah) will say لَا not تَخْتَصِمُوا dispute لَدَيَّ
 to you إِلَيْكُمْ I sent forth قَدَّمْتُ and surely وَقَدْ in front of Me
 the statement الْقَوْلُ be changed يُبَدِّلُ cannot مَا the threat بِالْوَعِيدِ
 to the لِّلْغَيْبِ unjust ظَالِمٍ I am أَنَا and not وَمَا with me لَدَيَّ
 to Hell جَهَنَّمَ We will say نَقُولُ On the Day when يَوْمَ slaves

there any **مِنْ** are **هَلْ** and it will say **وَقَوْلُ** you filled **أَتَمَلَّاتِ** are **مَزِيدٌ** more **وَأَزَلَّتِ** and will be brought near **الْجَنَّةَ** Paradise **إِلَلسَّنَفِ** you **تُوعَدُونَ** what **مَا** this is **هَذَا** far off **بَعِيدٌ** not **غَيْرَ** to the pious one off-returning in sincere **أَوَّابٍ** for every **إِكْلِ** were promised and those who preserve (their covenant with **حَافِظُونَ** repentance in the **بِالْغَيْبِ** the Most Gracious **الرَّحْمَنَ** feared **خَوْفَ** who **مَنْ** Allah) turned in repentance **مُنِيبٌ** a heart **بِقَلْبٍ** and brought **وَجَاءَ** unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢١﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٢﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحْصِينٍ ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٢٤﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٢٥﴾

this is **ذَلِكَ** in peace and security **بِسَلَامٍ** enter you therein **أَدْخُلُوهَا** all that **مَا** they will have **لَهُمْ** eternal life **الْخُلُودِ** a Day of **يَوْمَ** **يَشَاءُونَ** they desire **فِيهَا** and We have **وَلَدَيْنَا** more **مَزِيدٌ** and how many **قَبْلَهُمْ** before them **وَكَمْ** We have destroyed **أَهْلَكْنَا** **مِنْ** stronger **أَشَدُّ** they **هُمْ** a generation **قَرْنٍ** of **بَطْشًا** than them **مِنْهُمْ** in power **فَنَقَّبُوا** and they ran for a refuge **فِي** the land **الْبِلَادِ** **هَلْ**

in verily إِنَّ place of refuge ۞ any مِنْ could they find
 is لَذِكْرِي that لَكَ for him who لَنْ is indeed a reminder
 while he وَهُوَ ear السَّمْعَ gives أَوْ or a heart قَلْبَ for him لَمْ
 شَهِدَ ۞ وَلَقَدْ is witness ۞ We created خَلَقْنَا and indeed
 between them بَيْنَهُمَا and all وَمَا and the earth وَالْأَرْضَ the heavens
 of in سِتَّةِ six أَيَّامٍ days وَمَا and not مَسَّنَا touched us مِنْ
 fatigue ۞

34. "Enter you therein in peace and security — this is a Day of eternal life!"
 35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝۳۵ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ
 الشُّجُورِ ۝۳۶ وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ ۝۳۷ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝۳۸ إِنَّا نَحْنُ
 مُخْرِجُوهُ وَنَبِئْتُ وَإِلَيْنَا الْمَصِيرُ ۝۳۹ يَوْمَ تَشْقَوُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرُ ۝۴۰ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
 وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ۝۴۱

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَاصْبِرْ
 before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
 (its) طُلُوعِ the rising of الشَّمْسِ the sun وَقَبْلَ and before الْغُرُوبِ ۝۳۵
 glorify His فَسَبِّحْهُ the night اللَّيْلِ and during a part of وَمِنَ setting
 and listen وَأَسْمِعْ the prostrating الشُّجُورِ ۝۳۶ and after وَأَدْبَرَ praises
 يَوْمَ from the caller الْمُنَادُ will call يُنَادِ on the Day when
 they will hear يَسْمَعُونَ the Day when يَوْمَ a near قَرِيبٍ ۝۳۷ place
 will be the Day of الصَّيْحَةَ that ذَٰلِكَ in truth بِالْحَقِّ the cry
 give life مُخْرِجُوهُ We it is who نَحْنُ verily إِنَّا coming out ۝۳۸

وَتُيَسِّرُ وَيُسِّرُ and to us وَإِلَيْنَا and cause death وَيُسِّرُ is the final return الْمَصِيرُ ﴿١٣﴾ the earth الْأَرْضُ shall be split تَشَقَّقُ on the Day when يَوْمَ a حَشْرٌ that will be ذَلِكَ hastening forth سِرَاعًا from off them know best أَعْلَمُ We نَحْنُ quite easy يَسِيرٌ ﴿١٤﴾ for Us عَلَيْنَا gathering over them عَلَيْهِمْ you are أَنْتَ and not وَمَا they say يَقُولُونَ what بِمَا him who مَنْ by the Quran بِالْقُرْآنِ so warn فَذَكِّرْ a tyrant يَجْبَارُ ﴿١٥﴾ My threat وَعِيدٌ fears يَخَافُ ﴿١٦﴾

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân* — Allâh, *Al-hamdu lillâh*, *Allâhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiha* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

سُورَةُ الذَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ۖ ﴿١﴾ فَالْحَبْلِ يُوقِرُ ۖ ﴿٢﴾ فَالْجُرَيْتِ يُسْرُ ۖ ﴿٣﴾ فَالْقَمِصِّتِ أَمْرًا ۖ ﴿٤﴾ إِنَّمَا نُوعِدُونَ لَصَادِقٌ ۖ ﴿٥﴾ وَإِنَّ الَّذِينَ لَوَقِعَ ۖ ﴿٦﴾ وَالسَّمَاءِ ذَاتِ الْمُبَارَكِ ۖ ﴿٧﴾ إِذْ كُنَّا فِي قَوْلٍ مُتَخَلِّفٍ ۖ ﴿٨﴾ يُؤَفِّكُ عَنْهُ مَنَ أُنْكَرَ ۖ ﴿٩﴾ قِيلَ الْخَرَّاصُونَ ۖ ﴿١٠﴾ الَّذِينَ هُمْ فِي عَمْرُقٍ سَاهُونَ ۖ ﴿١١﴾ يَسْتَلُونَ أَبَانَ يَوْمَ الَّذِينَ ۖ ﴿١٢﴾

and (the) ذَرَوْا ۖ ﴿١﴾ dust فَالْحَبْلِ يُوقِرُ ۖ ﴿٢﴾ and (the) فَالْجُرَيْتِ يُسْرُ ۖ ﴿٣﴾ heavy weight of water and (the) الْقَمِصِّتِ أَمْرًا ۖ ﴿٤﴾ with ease and gentleness فَالْقَمِصِّتِ ships) that float verily that إِنَّمَا ۖ ﴿٥﴾ command أَمْرًا ۖ ﴿٦﴾ those (angels) who distribute

and وَإِنَّ is surely true ﴿٥﴾ لَصَادِقٌ you are promised تُوْعَدُونَ which by the وَالسَّاعَةِ is sure to happen ﴿٦﴾ لَآتٍ the Recompense أَلَيْسَ verily are in لَيْ فِي certainly you إِنَّكُمْ paths ﴿٧﴾ لِلَّهِ full of ذَاتِ heaven is مِّنْ therefrom عَنْهُ turned aside ﴿٨﴾ يُؤْتِكُ different ﴿٩﴾ مُخْتَلِفٍ ideas قَوْلِ the liars ﴿١٠﴾ لِّلْمُزْصُونَ ﴿١١﴾ قُلْ is turned aside ﴿١٢﴾ أُولَٰئِكَ he who the الَّذِينَ who هُمْ they فِي are in غَمْرَةٍ a cover of ﴿١٣﴾ سَاهُونَ ﴿١٤﴾ the Day of يَوْمَ when will be أَيَّانَ they ask يَسْأَلُونَ heedlessness recompense ﴿١٥﴾ أَلَيْسَ

Sûrat Adh-Dhâriyât (The Winds that Scatter) LI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment *القدر والنص* of Allâh). 10. Cursed be the liars 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ ﴿١٦﴾ ذُوقُوا فَنَتَكِّرْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْمِعُونَ ﴿١٧﴾ إِنَّ السَّاعَةَ فِي جَنَّتِ وَعُيُونَ ﴿١٨﴾ لَّاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُجْسِنِينَ ﴿١٩﴾ كَانُوا قَلِيلًا مِّنَ الْآئِلِ مَا يَهْجَعُونَ ﴿٢٠﴾ وَإِلَّا تَحَارَّ هُمْ يَسْتَغْفِرُونَ ﴿٢١﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٢﴾ وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ ﴿٢٣﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٤﴾

يَوْمَ the Fire النَّارِ over عَلَى they will be هُمْ a Day when يُقْنُونَ ﴿١٦﴾ the Fire النَّارِ over عَلَى they will be هُمْ a Day when ذُوقُوا tried ذُوقُوا taste you فَنَتَكِّرْ this is هَذَا your trial الَّذِي كُنتُمْ what تَسْمِعُونَ ﴿١٧﴾ for it سَمِعْتُمْ you used to

الْمُتَّقِينَ the pious فِي the midst of جَنَّاتٍ gardens وَعُيُونٍ ﴿١٥﴾ has the things which مَّا taking joy in and springs مَائِدِينَ ﴿١٦﴾ before بَلْ were كَانُوا verily they إِيَّاهُمْ their Lord رَبُّهُمْ given them ذَٰلِكَ this مُحْسِنِينَ ﴿١٧﴾ good doers كَانُوا they used to قَلِيلًا but little مِّنْ and in the night أَيْلٍ of what مَّا تَهَجَّوْنَ ﴿١٨﴾ they sleep وَإِلَّا تَسْتَأْذِنُوا were asking for forgiveness بَسْتَفْزِرُونَ ﴿١٩﴾ they hours before dawn وَفِي أَنزِلِهِمْ and in their properties حَقٌّ their right of لِّلسَّالِئِلِ there was the right of وَفِي the deprived الْمَحْرُومِ ﴿٢٠﴾ and the beggar and on الْأَرْضِ the earth مَّا عَلَيْهَا are signs لِّلْمُؤْمِنِينَ ﴿٢١﴾ for those who have faith with وَفِي certainty أَنفُسِكُمْ your own selves أَفَلَا تَبْصُرُونَ ﴿٢٢﴾ you see

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
 14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" 15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. 19. And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٤﴾ هَلْ أَتَاكَ حَدِيثٌ ضَلَّيَ فِيهِ الْمُكَرَّمِينَ ﴿٢٥﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّشْكُرُونَ ﴿٢٦﴾ فَرَأَىٰ إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٧﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٩﴾ فَأَقْبَلَتْ أُمْرَأَتُهُ فِي صَرَفٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٠﴾ قَالُوا كَذَٰلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣١﴾

وَفِي the heaven السَّمَاءِ and that وَمَا is your provision رِزْقُكُمْ the heaven تُوَعَدُونَ ﴿٢٣﴾ which you are promised فَوَرَبِّ the Lord of السَّمَاءِ then by the Lord of السَّمَاءِ just as لَحَقٌّ is truth مِثْلَ and the earth وَالْأَرْضِ heaven مَّا عَلَيْهَا are signs لِّلْمُؤْمِنِينَ ﴿٢١﴾ for those who have Faith with وَفِي certainty أَنفُسِكُمْ your own selves أَفَلَا تَبْصُرُونَ ﴿٢٢﴾ you see

the story of the guests of Abraham (11) ضَيْفَ the story of and said دَخَلُوا to him عَلَيْهِ they came in إِذْ when honored (and said: "you are) قَوْمٌ peace سَلَامٌ He answered قَالَ peace سَلَامٌ people مُشْكُرُونَ ﴿١٢﴾ then he turned فَرَّغَ unknown to me" a fat roasted سَمِينٌ calf بِمِجْلٍ so brought out فَجَاءَ his household will not قَالُوا saying قَالَ to them إِلَيْنَا so he put it near فَفَرَّقَهُمْ a خِيفَةً of them مِنْهُمْ then he conceived فَأَوْجَحَ you eat تَأْكُلُونَ ﴿١٣﴾ they said قَالُوا لَا not خَفْتُ fear وَبَشَرُوهُ an intelligent عَلِيمٌ ﴿١٤﴾ of son بِمُكَلِّمٍ glad tidings so she فَصَكَتْ a loud voice صَرَفَ in فِي his wife أَمْرَاتُهُ forward a قَدِيمَةً old woman عَقِيمَةً ﴿١٥﴾ and said وَقَالَتْ her face رَحِمُهَا smote your Lord رَبِّكَ says قَالَ even so كَذَلِكَ they said قَالُوا barren the الْغَلِيظُ the All-Wise الْحَكِيمُ He is هُوَ verily إِنَّهُ

All-Knower

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? 25. When they came in to him and said: “*Salâm*, (peace be upon you)!” He answered: “*Salâm*, (peace be upon you),” and said: “You are a people unknown to me.” 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. 27. And placed it before them (saying): “Will you not eat?” 28. Then he conceived fear of them (when they ate not). They said: “Fear not.” And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: “A barren old woman!” 30. They said: “Even so says your Lord. Verily, He is the All-Wise, the All-Knower.”

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٤﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾ فَانْفِرْنَا مِّنْهَا مَنَافِرَ مِّنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَوَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٧﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٩﴾ فَتَوَلَّىٰ بِرُكْبِهِ وَقَالَ سِحْرٌ أَوْ يَحْنُونُ ﴿٤٠﴾

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ then for what he (Ibrahim) said ﴿٣٢﴾ قَالُوا إِنَّا they said ﴿٣٣﴾ الْمُرْسَلُونَ O أَيُّهَا have come criminals ﴿٣٤﴾ قَوْمٍ a people to ﴿٣٥﴾ لَنُرْسِلَ عَلَيْهِمْ (sinners, polytheists) upon them ﴿٣٦﴾ حِجَارَةً your stones of baked clay ﴿٣٧﴾ مُّسَوَّمَةً marked by رَبِّكَ your Lord ﴿٣٨﴾ لِلْمُسْرِفِينَ for those who transgress Allah's limits ﴿٣٩﴾ فَانْفِرْنَا مِّنْهَا (was) ﴿٤٠﴾ الْمُؤْمِنِينَ We brought out from there in ﴿٤١﴾ الْغَايِبِينَ the believers ﴿٤٢﴾ غَيْرَ but not ﴿٤٣﴾ بَيْتٍ one household of ﴿٤٤﴾ الْمُسْلِمِينَ the Muslims ﴿٤٥﴾ وَتَرَكْنَا in it ﴿٤٦﴾ آيَةً We found ﴿٤٧﴾ لِلَّذِينَ a sign ﴿٤٨﴾ الْعَذَابَ the painful torment ﴿٤٩﴾ وَمُوسَىٰ and in ﴿٥٠﴾ فِرْعَوْنَ Pharaoh ﴿٥١﴾ بِسُلْطَانٍ with a manifest authority ﴿٥٢﴾ فَتَوَلَّىٰ but he turned away ﴿٥٣﴾ يَحْنُونُ or ﴿٥٤﴾ سِحْرٌ a sorcerer and ﴿٥٥﴾ وَقَالَ his hosts

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). 35. So We brought out from therein the believers. 36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذَتْهُ وَجُودُهُ فَبَذَلَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّيْسِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَمَّوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِبْرَاهِيمَ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

and dumped فَأَخَذَتْهُ and his hosts وَجُودُهُ so We took him فَأَخَذَتْهُ
 them فِي the sea الْيَمِّ وَهُوَ (while) he (was) مُلِيمٌ ﴿٤٠﴾
 and in عَادٍ 'Ad when أَرْسَلْنَا We sent عَلَيْهِمُ
 against them الرِّيحَ الْعَقِيمَ ﴿٤١﴾ the barren مَا تَذَرُ not it spared
 it reached أَنْتَ anything مِنْ شَيْءٍ over it عَلَيْهِ إِلَّا جَعَلْنَاهُ but
 it (decayed) كَالرَّيْسِ ﴿٤٢﴾ like something rotten وَفِي and in ثَمُودَ
 when قِيلَ was said لَهُمْ to them تَمَتَّعُوا enjoy
 yourselves حَتَّىٰ till حِينٍ ﴿٤٣﴾ a while فَعَمَّوْا but they insolently denied
 the command رَبِّهِمْ the Lord عَنْ (from) أَمْرٍ so over
 the torment, hit, awful cry الصَّاعِقَةُ took them
 were looking فَمَا ﴿٤٤﴾ so not اسْتَطَاعُوا they were able
 nor كَانُوا could they مُنْصَرِينَ ﴿٤٥﴾ help themselves
 and the people of نُوحٍ Noah مِنْ قَبْلِ before (them) إِبْرَاهِيمَ verily
 they قَوْمًا were قَوْمًا فَاسِقِينَ ﴿٤٦﴾ rebellious, disobedient to
 Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in 'Ād (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sā'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْكُونُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ يَفْرَوْنَ إِلَى اللَّهِ عِزًّا لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾ كَذَٰلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ نَقُولُ عَنْهُمْ

فَمَا أَنْتَ بِمَلُومٍ ﴿٥١﴾

with power بِأَيْدِينَا We constructed (it) بَنَيْنَاهَا and the heaven وَالسَّمَاءَ
 able to extend the vastness of لَمُوسِعُونَ ﴿٤٨﴾ and verily We are وَإِنَّا
 We have spread out it فَرَشْنَاهَا and the earth وَالْأَرْضَ space thereof
 فَكَيْفَ and of رَازِقِينَ spreaders are We أَلَمْ نَهْدُوهُنَّ ﴿٤٩﴾ how excellent
 that you كُلُّ شَيْءٍ pairs زَوْجَيْنِ We have created خَلَقْنَا thing every
 verily إِنِّي إِلَهُهُنَّ to ALLAH ﷻ so flee فَهَرُوا remember نَذْكُرُونَ ﴿٥٠﴾ may
 I am (Muhammad) لَكُمْ to you إِلَهُهُنَّ from Him نَذِيرٌ warner مُبِينٌ ﴿٥١﴾
 plain وَلَا تَجْعَلُوا مَعَ اللَّهِ ﷻ set up with إِلَٰهًا god مَآخِرُ
 any other إِلَهٍ to you لَكُمْ verily I am إِلَهُهُنَّ from him نَذِيرٌ warner
 a plain كَذَلِكَ أَمَّا الَّذِينَ came آتَى not أُولَٰئِكَ like wise
 before them مِنْ رُسُلِهِمْ any messenger إِلَّا قَالُوا سَاحِرٌ سَاحِرٌ
 have they transmitted (to) أَوَّاهٍ a madman سَاحِرٌ or سَاحِرٌ
 these) هَٰؤُلَاءِ (saying) بَلْ هُمْ قَوْمٌ طَٰغُوتٌ a people طَٰغُوتٌ
 from فَتَوَلَّوْا so turn away فَتَوَلَّوْا transgressing beyond bounds
 them فَمَا أَنْتَ بِمَلُومٍ you are أَنْتَ so not to be blamed

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allâh). 50. So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٢﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٣﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ
 أَنْ يُطْعَمُوا ﴿٥٤﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٥﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا شَبِلَ ذُنُوبُ أَصْحَابِهِمْ فَلَا يَسْتَعِجِلُونَ ﴿٥٦﴾
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي بُوْعِدُوا ﴿٥٧﴾

وَذَكِّرْ and remind فَإِنَّ for verily الذِّكْرُ the reminding نَفَعُ the reminding I (Allah) خَلَقْتُ and not وَمَا the believers الْمُؤْمِنِينَ benefits they لَجِنَ Jinns وَالْإِنْسَ and humans إِلَّا except لِيَعْبُدُونِ they any from them مِنْ I want أُرِيدُ not مَا should worship Me they should يُطِيعُونِ that أَنْ I want أُرِيدُ nor وَمَا provision يَرْزُقُ All-Provider إِنَّ feed me اللَّهُ verily هُوَ (He Who) الرَّزَّاقُ is and الْقَوِيُّ (of) Power أَلْمَنِينِ the Most Strong فَإِنَّ the Most Strong and لِلَّذِينَ verily ظَلَمُوا for those who do wrong دُونًا a portion of torment أَنْصَبِهِمْ the portion of torment of ذُنُوبَ like (to) تَنْزِلُ torment then, قَوْلَ they ask Me to hasten on يَسْتَعْجِلُونَ so not فَلَا friends their وَلِلَّذِينَ woe كَفَرُوا to those who disbelieve مِنْ from يَوْمِهِمْ their Day which يُوعَدُونَ they have been promised

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or, for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

سُورَةُ الطُّورِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ١ وَكُتِبَ مَسْطُورٍ ٢ فِي رَقٍّ مَنشُورٍ ٣ وَالْبَيْتِ الْمَعْمُورِ ٤ وَالسَّقْفِ الْمَرْفُوعِ ٥ وَالْبَحْرِ الْمَسْجُورِ ٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧ مَا لَمْ يَنْ دَافِعٍ ٨ يَوْمَ تَمُورُ أَسْمَاءُ ٩ مَوْرًا ١٠ وَتَسِيرُ الْجِبَالُ سَيْرًا ١١ قَوْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٢ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٣ يَوْمَ يَدْعُوثُ ١٤ إِلَى نَارِ جَهَنَّمَ دَعَاً ١٥

وَالطُّورِ ١ by the Mount وَكُتِبَ by Book مَسْطُورٍ and by the House ١٤ and by the House رَقٍّ in ٢ مَنشُورٍ unrolled ٣ وَالْبَيْتِ ٤

raised high ۞ and by the roof ۞ frequented ۞
 the ۞ verily ۞ boiling ablaze ۞ and by the sea ۞
 ۞ surely will come to pass ۞ your Lord ۞ torment of
 ۞ on the Day ۞ any to avert ۞ for it ۞ there is not
 with a dreadful ۞ the heaven ۞ (when) will shake
 ۞ the mountains ۞ and will move away ۞ shaking
 to the ۞ that Day ۞ then woe ۞ with a movement
 are ۞ falsehood ۞ in ۞ (they) ۞ who ۞ rejecters
 they will be pushed down by force ۞ the Day ۞ playing
 with forceful pushing ۞ (of) Hell ۞ the Fire ۞ to ۞

Sûrat At-Tûr

(The Mount) LII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. By the Tûr (Mount) 2. And by the Book Inscribed 3. In parchment unrolled.
 4. And by Al-Bait Al-Ma'mûr (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the Torment of your Lord will surely come to pass.
 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the beliers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝ أَصَلَوْهَا فَاصْبِرُوا أَوْ لَا صَبِرُوا
 سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُعْجِرُونَ مَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝ فَلَكَهِنَّ يَمَاءٌ أَنْهَمَ رِيحُهُمْ وَوَقْنَهُمْ
 رِيحُهُمْ عَذَابُ الْجَحِيمِ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝ مُتَكِبِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ

عَيْنِ ۝

in it ۞ you used to ۞ which ۞ the Fire ۞ this is ۞
 not ۞ you do ۞ or ۞ this ۞ is magic ۞ deny ۞

and you be **فَاصْبِرُوا** burn you in its heat **أَصْلَوْهَا** see **نَبْصِرُوكَ** ﴿١٥﴾
 it is all the same **سَوَاءٌ** not be patient **لَا تَصْبِرُوا** or **أَوْ** patient of it
 for what **مَا** you are being requited **تُجْرُونَ** only **إِنَّمَا** to you **عَلَيْكُمْ**
 the pious will be **الْمُتَّقِينَ** verily **إِنَّ** to do **تَعْمَلُونَ** ﴿١٦﴾ you used **كُنْتُمْ**
 enjoying **فَكَهَيَّجَ** and Delight **وَنَعِيمٍ** ﴿١٧﴾ Gardens **جَنَّاتٍ** in **فِي**
 their Lord **رَبِّهِمْ** has bestowed on them **عَلَيْهِمْ** in that which **بِمَا**
 (from) the **عَذَابَ الْجَحِيمِ** ﴿١٨﴾ their Lord **رَبِّهِمْ** and saved them **وَوَقَّاهُمْ**
 with **هَنِيئًا** and drink **وَأَشْرَبُوا** eat **كُلُوا** torment of blazing Fire
 to do **تَعْمَلُونَ** ﴿١٩﴾ you used **كُنْتُمْ** because of what **بِمَا** happiness
 arranged in **مُصْفَوِّةٍ** thrones **سُرُرٍ** on **عَلَى** they will recline **مُتَّكِنِينَ**
 to lovely maidens **يُحْجَرُونَ** and We shall marry them **وَزَوَّجْنَاهُمْ** ranks
 with wide lovely eyes **عَيْنٍ** ﴿٢٠﴾

14. This is the Fire which you used to belie. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. 17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ ؕ أَلْقَيْنَا بَيْنَهُمُ الْغُلَّةَ ۖ فَمِنْ ذُرِّيَّتِهِمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۖ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ فِيهَا كَأْسًا ۖ لَا لَغْوٌ فِيهَا وَلَا تَأْيِيدٌ ﴿٢٢﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكُونٌ ﴿٢٣﴾

وَالَّذِينَ ءَامَنُوا and those **ءَامَنُوا** who believe **وَاتَّبَعَتْهُمْ** and follow them **ذُرِّيَّتُهُمْ**
 their offspring **بِإِيمَانٍ** in faith **أَلْقَيْنَا** We shall join **بَيْنَهُمْ** to them **ذُرِّيَّتُهُمْ**
 of **عَمَلِهِمْ** we shall decrease them **وَمَا** and not **أَلْتَنَّهُمْ** their offspring
 for that **بِمَا** person **امْرِئٍ** every **كُلُّ** thing **شَيْءٍ** any **بَيْنَ** their deeds
 and We shall **وَأَمَدَدْنَاهُمْ** pledge **رَهِينٌ** ﴿٢١﴾ he has earned **كَسَبَ** which

بَشْتُونَ ﴿٢١﴾ such as مَيْتًا and meat وَلَحْمٍ with fruit بِفَكَهْمَةٍ provide them therein فِيهَا they shall pass from hand to hand يَنْتَرَعُونَ they desire كَأْسًا therein فِيهَا dirty, false talk لَوْ no لَا a (wine) cup وَلَا thereon عَلَيْهِمْ and will go round وَيَطُوفُ sin ﴿٢٢﴾ and no غُلَامًا on them كَاثِمِينَ to (serve) them لَهْمٌ boy-servants as if they were لَوْ as if they were مَكْنُونٌ ﴿٢٣﴾ preserved pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٤﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٥﴾ فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٦﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٧﴾ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا جَاهِنٍ ﴿٢٨﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٢٩﴾

وَأَقْبَلَ others بَعْضُهُمْ to عَلَى some of them and draw near يَتَسَاءَلُونَ ﴿٢٤﴾ قَالُوا questioning إِنَّا they will say كُنَّا verily we قَبْلُ aforetime فِي with أَهْلِنَا our families مُشْفِقِينَ ﴿٢٥﴾ فَمَنْ afraid اللَّهُ but has been gracious عَلَيْنَا to us وَوَقَّنَا and has saved عَذَابَ us (from) torment السَّمُورِ ﴿٢٦﴾ إِنَّا (of) the Fire كُنَّا verily we used to نَدْعُوهُ before we used to دَعَوْنَاهُ we invoke Him إِنَّهُ He (is) الْبَرُّ the Most Kind الرَّحِيمُ ﴿٢٧﴾ فَذَكِّرْ the Most Merciful أَنْتَ so not therefore remind and preach بِكَاهِنٍ of your Lord رَبِّكَ grace وَلَا a soothsayer جَاهِنٍ ﴿٢٨﴾ أَمْ يَقُولُونَ شَاعِرٌ do they say نَتَرَبَّصُ a poet بِهِ we wait (by time) some calamity رَبِّ الْمَنُونِ ﴿٢٩﴾ for him

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِينَ ﴿٢٦﴾ أَمْ تَأْمُرُهُمْ أَخْلَعُهُمْ يَهْدًا أَمْ هُمْ قَوْمٌ طَاعُونَ ﴿٢٧﴾ أَمْ يَقُولُونَ نَقُولُ بَلْ لَا يُؤْمِنُونَ ﴿٢٨﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٢٩﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٠﴾ أَمْ خُلِقُوا

الْأَسْمَانِ وَالْأَرْضُ بَلْ لَا يُؤْمِنُونَ ﴿٣١﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٢﴾

among ٢٦ with you مَعَكُمْ I am ٢٧ wait تَرَبَّصُوا say قُلْ
 their ٢٨ أَمْ the waiters ٢٩ أَمْ تَأْمُرُهُمْ or ٣٠ أَمْ command them أَخْلَعُهُمْ
 exceeding ٣١ طَاعُونَ people قَوْمٌ they are ٣٢ هُمْ or ٣٣ أَمْ this يَهْدًا minds
 ٣٤ أَمْ the bounds أَمْ يَقُولُونَ they say نَقُولُ he has forged it بَلْ لَا
 ٣٥ يُؤْمِنُونَ not then let them produce فَلْيَأْتُوا they believe ٣٦ أَمْ
 truthful ٣٧ صَادِقِينَ they are كَانُوا if ٣٨ إِنْ like unto it مِثْلِهِ a recital
 ٣٩ أَمْ or خُلِقُوا they were created مِنْ by غَيْرِ no شَيْءٍ thing ٤٠ أَمْ or هُمْ
 ٤١ أَمْ the creators ٤٢ أَمْ خَلَقُوا they were did they create
 ٤٣ أَمْ the heavens وَالْأَرْضُ the earth بَلْ and ٤٤ لَا nay, but
 ٤٥ يُؤْمِنُونَ they have firm belief أَمْ or ٤٦ عِنْدَهُمْ with them خَزَائِنُ (are)
 ٤٧ أَمْ your Lord رَبِّكَ the treasures of ٤٨ هُمْ or ٤٩ أَمْ they are ٥٠ أَمْ الْمُصَيْطِرُونَ
 the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! 34. Let them then produce a recitation like unto it (the Qur'ân) if they are truthful. 35. Were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ رَوَّا كَسَفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

أَمْ or لَهُمْ have they سُلَّمٌ a stairway يَسْتَمِعُونَ they listen فِيهِ by
 then let produce فَلْيَأْتِ means of which مُسْتَمِعُهُمْ their listener بِسُلْطَانٍ
 proof مُبِينٍ ﴿٣٨﴾ أَمْ or لَهُ the الْبَنَاتُ has He daughters وَلَكُمْ
 and you have الْبَنُونَ ﴿٣٩﴾ أَمْ or sons تَسْأَلُهُمْ you ask from them أَجْرًا
 a wage فَهُمْ so that they مِنْ from مَغْرَمٍ a load of debts مُثْقَلُونَ ﴿٤٠﴾
 are burdened أَمْ or عِنْدَهُ the الْغَيْبُ is with them فَهُمْ the unseen
 they يَكْتُبُونَ ﴿٤١﴾ أَمْ or write it down يُرِيدُونَ do they intend كَيْدًا
 themselves الْكَاذِبُونَ ﴿٤٢﴾ كَفَرُوا so those who disbelieve هُمُ الْمَكِيدُونَ
 are in a plot أَمْ or لَهُمْ have they إِلَهٌ a god غَيْرُ other than اللَّهِ
 they سُبْحَنَ Allah Glorified is اللَّهُ Allah عَمَّا from all that يُشْرِكُونَ ﴿٤٣﴾
 and if رَوَّا they were to see كَسَفًا they
 a piece مِنَ of السَّمَاءِ the heaven سَاقِطًا falling down يَقُولُوا they would say
 clouds مَرْكُومٌ ﴿٤٤﴾ سَحَابٌ would say gathered in heaps

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allâh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! 43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) 44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرَّهُمْ حَتَّى يَلْتَقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبَرَ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

فَذَرَهُمْ فَذَرَهُمْ so leave them حَتَّى till يَلْقُوا they meet يَوْمَهُمْ their Day الَّذِي the
 فِيهِ which in it يُصْعَقُونَ ١٥ they will sink into a fainting يَوْمَ the
 لَا Day (when) not يُعْنِي shall avail عَنْهُمْ (from) them كَيْدُهُمْ their
 سَيِّئًا plotting at all وَلَا (and) nor هُمْ they يُصْرُونَ ١٦ will be helped
 وَإِنَّ and verily لِلَّذِينَ for those ظَلَمُوا who do wrong عَذَابًا
 دُونَ punishment before ذَلِكَ this وَلَكِنَّ but أَكْثَرَهُمْ most of them لَا
 يَعْلَمُونَ ١٧ know وَأَصْبِرْ so wait patiently لِحُكْمِ for the Decision
 رَبِّكَ (of) you Lord فَإِنَّكَ for verily you are بِأَعْيُنِنَا under Our Eyes
 وَسَبِّحْ and glorify بِحَمْدِ the praises of رَبِّكَ your Lord جِئْ when
 نَقُومُ ١٨ you get up from sleep and in اللَّيْلِ the night time فَسَبِّحْهُ
 also glorify His Praises وَادْبَرْ (at the) setting of النُّجُومِ ١٩ the
 stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabari*) 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in the nighttime also glorify His Praises — and at the setting of the stars.

سُورَةُ النُّجُومِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢ وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٣ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ عَلَّمَهُ شَدِيدُ
 الْغَوَىٰ ٥ ذُو مِرْفَقٍ فَأَسْتَوَىٰ ٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ٧ ثُمَّ دَنَا فَتَدَلَّىٰ ٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩ فَأَوْحَىٰ إِلَىٰ
 عَبْدِهِ مَا أَوْحَىٰ ١٠

وَالنَّجْمِ إِذَا هَوَىٰ ١ by the star it goes down (vanishes) مَا ضَلَّ صَاحِبُكُمْ nor
 وَمَا غَوَىٰ ٢ your companion has gone astray وَمَا غَوَىٰ ٢ has erred
 وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٣ speaks nor يَبْطِئُ nor يَبْطِئُ عَنِ الْمَوْتِ ٣ the desire

إِنَّهُوَ it is إِلَّا وَحْيٌ only an Inspiration ﴿١﴾ that is inspired عَلَّمَهُ in power ﴿٢﴾ one mighty شَدِيدٌ has taught him (this Quran) and he رَفَعَهُ then he rose and became stable ﴿٣﴾ فَاسْتَوَىٰ ended بِأَلْفِ in the horizon ﴿٤﴾ highest part ﴿٥﴾ at قَابٍ and was ﴿٦﴾ فَكَانَ and came closer ﴿٧﴾ فَاقْبَلَ approached nearer ﴿٨﴾ أَوْ or two bows' lengths قَوْسَيْنِ a distance of what ٢ His slave عَبْدِهِ to إِيَّاكَ so he conveyed the inspiration he inspired ﴿٩﴾

Sûrat An-Najm (The Star) LIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*) 8. Then he [Jibrîl (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel)] whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١﴾ أَفَتَسْتَوُونَ عَلَىٰ مَا بَرَىٰ ﴿٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿٦﴾ مَا رَآهُ الْبَصَرُ وَمَاطَىٰ ﴿٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿٨﴾ أَقْرَبَهُمَّ اللَّاتِ وَالْمُزَىٰ ﴿٩﴾ وَمَنْوَةَ الثَّالِثَةِ الْآخِرَىٰ ﴿١٠﴾ أَلَمْ تَرَ الْذِكْرَ وَلَئِنْ لَأَنْتَ ﴿١١﴾ تِلْكَ إِذْ أَوَّصَيْتُ نَبِيَّيَ ﴿١٢﴾

مَا كَذَبَ the heart الْفُؤَادُ lied not مَا what رَأَىٰ he saw أَفَتَسْتَوُونَ he saw عَلَىٰ what بَرَىٰ he saw وَلَقَدْ and indeed رَآهُ he saw him نَزْلَةً descent أُخْرَىٰ another عِنْدَ near سِدْرَةِ the utmost boundry الْمُنْتَهَىٰ the لَوتة-tree جَنَّةُ near it أَقْرَبَهُمَّ the الْآلِوَىٰ the Paradise إِذْ of Abode يَغْشَى when يَغْشَى that covered السِّدْرَةَ

turned aside زَاغَ not مَا it covered يَشَى what مَا the lote-tree
 البَصَرُ it transgressed beyond limit طَفَى and not وَمَا the sight لَقَدْ
 الْكَرَى of his Lord رَوَى signs مَا of مِنْ he did see إِنْ indeed
 وَالْمَرْءِ Al-Lat أَلَدَتْ have you then considered أَكْزَمَ the greatest
 is الْكَمْ other الْأُخْرَى the third وَأَلَدَتْ and Manat وَمَنْوَةَ and Uzza
 the females الْأُنثَى and for Him وَلَهُ the males الْأَكَرُ it for you
 تِلْكَ إِذَا then قِسْمَةٌ a division ضَرَبَ most unfair

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'raj*: (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). 19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) 20. And *Manât* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْهُمَا أَنْتُمْ وَإِبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ
 جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ۚ أَمْ لِلْإِنسَانِ مَا تَمَنَّى ۚ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۚ وَكَرِهَ مِنْ مَلَائِكَةِ السَّمَوَاتِ لَا تَعْنَى
 شَفَعْنَهُمْ سَبِيلًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۚ

which you have سَمِيَتْهُمَا names أَسْمَاءٌ but إِلَّا they are إِنْ
 has sent أَنْزَلَ not مَا and your fathers وَإِبَاءُكُمْ you أَنْتُمْ named
 authority سُلْطَانٍ any مِنْ for which بِهَا Allah اللَّهُ down
 desire تَهْوَى and that which وَمَا a guess الظَّنَّ but إِلَّا they follow
 الْأَنْفُسُ their souls وَلَقَدْ and surely جَاءَهُمْ and has came to them مِنْ
 shall man الْإِنسَانِ or أَمْ the guidance الْهُدَى their Lord رَبِّهِمْ from
 الْآخِرَةُ but to Allah belongs فَلِلَّهِ he wishes تَمَنَّى what مَا have
 and وَكَرِهَ and the first (the world) وَالْأُولَى the last (Hereafter)

how many **مِنْ مَلَكٍ** an angel **فِي** in **السَّمَوَاتِ** the heavens **لَا** not **تُغْنِي** except **إِلَّا** anything **شَيْئًا** their intercession **سَفَعَتُهُمْ** will avail **بَعْدَ** after **أَنْ** that **يَأْذَنَ** Allah **اللَّهُ** has given leave **لِمَنْ** for whom **يَشَاءُ** He wills **وَرَضَى** and pleases

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allâh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُوعْنَ الْمَلَائِكَةَ وَسْمِعَةَ الْأُنثَى ﴿٢٣﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَذِّقُونَ إِلَّا الظَّنَّ وَإِنْ الظَّنُّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٤﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَوْ يُرِيدُ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٥﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٢٦﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا يَمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ ﴿٢٧﴾

in the **الَّذِينَ** verily **لَا** those **يُؤْمِنُونَ** not **بِالْآخِرَةِ** who believe **هَآخِرَةٍ** Hereafter **لَيَسْمُوعْنَ** name **الْمَلَائِكَةَ** the angels **سَمِعَةَ** with names **الْأُنثَى** any **مِنْ** thereof **لَهُمْ** while not **وَمَا** female **إِنْ يَذِّقُونَ** knowledge **إِلَّا** but **الظَّنَّ** a guess **وَأَنْ** and **الظَّنُّ** verily **لَا** guess **يُغْنِي** does not **مِنْ** substitute **لِالْحَقِّ شَيْئًا** for **عَنْ** from **مَنْ** him who **فَأَعْرِضْ** the truth at all **عَنْ** turns away **تَوَلَّى** from **ذِكْرِنَا** our Reminder **وَلَوْ** and not **يُرِيدُ** that is **إِلَّا** desires **الْحَيَاةَ الدُّنْيَا** the life **دُنْيَا** of this world **وَالَّذِينَ** that **مَبْلَغُهُمْ** their highest point **عَنِ** of **الْعِلْمِ** knowledge **إِنَّ** verily **رَبَّكَ** goes **أَعْلَمُ** him who **يَعْلَمُ** knows best **هُوَ** your Lord **عَنْ** astray **سَبِيلِهِ** His Path **وَهُوَ** and He **أَعْلَمُ** knows best **بِمَنِ** him who **أَهْتَدَى** receives guidance **وَلِلَّهِ** and to Allah belongs **وَمَا** in **فِي** all that is **السَّمَوَاتِ** the heavens **وَمَا** and all that is **فِي** in **الْأَرْضِ** the earth **لِيَجْزِيَ** that He may requite **الَّذِينَ** those **أَسْتَوُوا** who do

and reward **وَيَجْزَى** they have done **عَمِلُوا** with that which **بِمَا** evil
 with goodness **بِالْحَسَنَى** who do good **أَحْسَنُوا** those **الَّذِينَ**

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنْمِ وَالْفَوَاحِشَ إِلَّا اللَّغَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٢٢﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٢٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٢٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرَى ﴿٢٥﴾ أَمْ لَمْ يُبَيِّنْ بِنَا فِي صُحُفٍ مُوسَى ﴿٢٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٢٧﴾

الَّذِينَ يَجْتَنِبُونَ those **كَبِيرَ** great **الْإِنْمِ** sins **وَالْفَوَاحِشَ** and
 verily **إِنَّ** the small faults **اللَّغَمَ** except **إِلَّا** illegal sexual contact
رَبَّكَ your Lord is **وَاسِعُ** of vast **الْمَغْفِرَةِ** forgiveness **هُوَ** He **أَعْلَمُ**
مِنْ He created you **أَنْشَأَكُمْ** when **إِذْ** (of) you **بِكُمْ** knows well
 fetuses **أَجْنَةٌ** you were **أَنْتُمْ** and when **وَإِذْ** the earth **الْأَرْضِ** from
 in **فِي** **بُطُونِ** wombs **أُمَّهَاتِكُمْ** of your mothers **فَلَا** so not **تُزَكُّوا**
يَمَنِ knows best **هُوَ** He **أَعْلَمُ** to yourselves **أَنْفُسَكُمْ** ascribe purity
 him who **اتَّقَى** ﴿٢٢﴾ fears (Allah) **أَفَرَأَيْتَ** the **الَّذِي** did you observe
 who **تَوَلَّى** ﴿٢٣﴾ turned away **وَأَعْطَى** and gave **قَلِيلًا** a little **وَأَكْدَى** ﴿٢٤﴾
 the knowledge **عِلْمُ** is with him **أَعِنْدَهُ** then he stopped (giving)
 the **الْغَيْبِ** of the unseen **فَهُوَ** so that **يَرَى** ﴿٢٥﴾ he sees **أَمْ** or **لَمْ** not **يُبَيِّنْ**
 the pages (scripture) **فِي** with what is **بِمَا** he is informed
مُوسَى ﴿٢٦﴾ of Moses **وَإِبْرَاهِيمَ** of Abraham **وَالَّذِي** and of **وَفَّى** ﴿٢٧﴾
 fulfilled (his covenant)

أَلَا نَزِرَ وَزَرًا ۖ وَذَرِ الْأُخْرَىٰ ۚ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنْ سَعِيَهُمْ سَوْفَ يُرَىٰ ۚ ثُمَّ يُجْزَاهُ الْجَزَاءُ ۚ الْأَوْفَىٰ ۚ وَأَنْ إِلَىٰ رَبِّكَ الْاٰلِئْنَهٗ ۚ وَأَنْتُمْ هُوَ أَصْحٰكُ وَأَجْكُ ۚ وَأَنْتُمْ هُوَ أَمَاتٌ وَلَحِيَا ۚ وَأَنْتُمْ خَلَقَ الرَّجَاجِیْنَ الذَّكْرَ وَالْاُنْثَىٰ ۚ مِنْ نُّطْفَةٍ اِذَا تَقٰی ۚ وَأَنْ عَلَیْهِ النِّشَاةُ الْاُخْرٰی ۚ وَأَنْتُمْ هُوَ اَغْنٰی وَاقْنٰی ۚ وَأَنْتُمْ هُوَ رَبُّ السَّعْرِی ۚ وَأَنْتُمْ اَهْلَكْ عَادًا الْاُولٰٓئِ ۚ وَنَمُوْدًا اِمَّا بَقِی ۚ وَقَدْ نُوْحٌ مِنْ قَبْلُ ۚ اِنَّهُمْ كَانُوْهُمۡ اٰظْلَمَ اٰطْفٰی ۚ

the burden وَنَزَّ burdened person shall bear نَزَرَ that not أَلَّا
 man can have لِلْإِنْسَانِ nothing لَيْسَ and that وَأَنَّ of another أَفْرَى ٧٨
 his سَعَيْهِ and that وَأَنَّ he strives for سَعَى what مَا but إِلَّا
 he will be يُجْزَاهُ then ثُمَّ seen يُرَى ٧٩ will be سَوْفَ effort
 and وَأَنَّ full and best الْأَوْفَى recompense الْجَزَاءَ recompensed
 and that it is وَأَنْتُمْ is the end أَلْمُنْهِنَ your lord رَبِّكَ to إِيَّايَ that
 an وَأَنْتُمْ and makes weep وَأَنْتَ ٨٠ Who makes laugh أَضْحَكَ He هُوَ
 and gives life وَأَنْتَ ٨١ He who causes death أَمَّاكَ He هُوَ that it is
 وَأَنْتَ ٨٢ He created الْأَزْوَاجَ the pairs الذَّكَرَ male وَالْأُنثَى ٨٣
 it تَتَّقِي ٨٤ when إِذَا the drops of semen تَلْقَفُوهُ from مِن and female
 bringing forth الْأُنثَى upon Him is عَلَيْهِ and that وَأَنَّ is emitted
 gives أَفْقَى who هُوَ and that it is He (Allah) وَأَنْتَ ٨٥ another الْأُخْرَى ٨٦
 who هُوَ and that it is He (Allah) وَأَنْتَ ٨٧ or gives little أَتَقَى ٨٨ much
 and that it is He وَأَنْتَ ٨٩ of Sirius الشَّعْرَى ٩٠ the Lord رَبُّ is
 and وَأَنْتُمْ ٩١ the former الْأَوَّلَى 'Ad (people) عَادًا who destroyed
 and the وَقَوْمًا He spared أَهْلَى ٩٢ so none قَوْمًا Thamud (people)

they كانوا هم verily they اِنَّهم aforetime مِنْ قَبْلُ of Noah نُوحِ people
and more rebellious and رَاطِقِ more unjust اَظْلَمُ were
transgressing

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allâh) is the End (Return of everything). 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allâh) Who causes death and gives life. 45. And that He (Allâh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of — male and female sexual discharge) when it is emitted. 47. And that upon Him (Allâh) is another bringing forth (Resurrection). 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment) 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allâh) Who destroyed the former 'Âd (people), 51. And Thamûd (people). He spared none of them. 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) ﷺ].

وَالْمُؤْنِفَةَ أَهْوَى ۖ فَفَسَّنَهَا مَا عَشَى ۖ فَيَأْيِ مَالِءَ رَبِّكَ تَسْمَاى ۖ هَذَا نَذِيرٌ مِّنَ الْأَوَّلِ ۖ أَرَأَيْتَ
الْآزِفَةَ ۖ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ۖ أَفَنَ هَذَا الْحَدِيثِ تَعْجِبُونَ ۖ وَتَضْحَكُونَ وَلَا تَبْكُونَ ۖ وَأَنْتُمْ
سَیِّدُونَ ۖ فَاتَّجِدُوا لِلَّهِ وَأَعْبُدُوا ۝٥٢

وَالْمُؤْنِفَةَ أَهْوَى ۖ فَفَسَّنَهَا He destroyed ۖ أَهْوَى and the overthrown cities
then which of فَيَأْيِ did cover ۖ عَشَى that which مَا covered them
this is هَذَا will you doubt ۖ تَسْمَاى your Lord رَبِّكَ Graces of مَالِءَ
نَذِيرٌ of old ۖ أَرَأَيْتَ the warners الْأَوَّلِ ۖ أَرَأَيْتَ of a Warner
for it لَهَا none لَيْسَ the Day of Resurrection ۖ الْآزِفَةَ near
this هَذَا Do then at أَفَنَ can remove ۖ كَاشِفَةٌ Allah ۖ beside
and you laugh وَتَضْحَكُونَ you wonder ۖ تَعْجِبُونَ recital
wasting your life ۖ سَیِّدُونَ and you are وَأَنْتُمْ weep ۖ بَكُونَ not
so fall you down in prostration فَاتَّجِدُوا in pastime and amusements
and worship Him ۖ رَاعِبُوا to Allah ۖ

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent]. 54. So, there covered them that which did cover (i.e. torment with stones). 55. Then which of the Graces of your Lord (O man!) will you doubt? 56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. 57. The Day of Resurrection draws near. 58. None besides Allâh can avert it (or advance it or delay it). 59. Do you then wonder at this recitation (the Qur'ân)? 60. And you laugh at it and weep not, 61. Wasting your (precious) lifetime in pastime and amusements (singing). 62. So, fall you down in prostration to Allâh and worship Him (Alone).

سُورَةُ الْقَمَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ ۖ وَانْشَقَّ الْقَمَرُ ۚ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْتِرٌ ۚ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۚ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۚ حِكْمَةٌ بَالِغَةٌ ۚ فَمَا تُنْذِرُ ۚ فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَىٰ شَيْءٍ نَّكِرٍ ۚ خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ۚ مَهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَرِيرٌ ۚ كَذَّبَتْ قَبْلَهُمْ قَوْمٌ نُوحٍ فكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ۚ

and has been cleft asunder ۖ وَانْشَقَّ the Hour السَّاعَةُ has drawn near أَقْرَبَتِ they ۚ الْقَمَرُ ۚ the moon ۚ وَإِنْ the moon ۚ يَرَوْا آيَةً they see ۚ يُعْرَضُوا a sign ۚ وَيَقُولُوا سِحْرٌ magic مُسْتَعْتِرٌ continuous ۚ وَكَذَّبُوا and they denied ۚ وَاتَّبَعُوا and followed ۚ أَهْوَاءَهُمْ their own ۚ وَلَقَدْ will be settled ۚ أَمْرٍ matter مُسْتَقَرٌّ ۚ and every ۚ وَكُلُّ lusts ۚ جَاءَهُمْ has come to them ۚ مِنَ الْأَنْبَاءِ (of) news مَا فِيهِ ۚ مُزْدَجَرٌ wherein is ۚ حِكْمَةٌ wisdom ۚ بَالِغَةٌ to check (deterrent) ۚ فَمَا perfect ۚ تُنْذِرُ warners ۚ فَقَوْلٌ but not ۚ عَنْهُمْ withdraw you ۚ يَوْمَ the Day that ۚ يَدْعُ the caller ۚ الدَّاعُ (them) ۚ إِلَىٰ شَيْءٍ thing ۚ نَكِرٍ ۚ خُشْعًا a terrible ۚ أَبْصَرُهُمْ their eyes ۚ يَخْرُجُونَ will be humbled ۚ مِنَ الْأَجْدَاثِ the graves ۚ كَأَنَّهُمْ as if they were ۚ جَرَادٌ locusts ۚ مُنْتَشِرٌ ۚ مَهْطِعِينَ spread abroad ۚ إِلَى الدَّاعِ towards ۚ the caller ۚ يَقُولُ ۚ الْكَافِرُونَ will say ۚ هَذَا this is ۚ يَوْمٌ a Day ۚ عَرِيرٌ ۚ

of Noah نُوح the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ hard
 A مَكْذُوبًا and said وَقَالُوا our slave عَبْدًا they rejected
 and he was insolently rebuked and threatened وَأُذْجِرَ madman

Sûrat Al-Qamar

(The Moon) LIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: "This is continuous magic." 3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا مَائَةً فَهَلْ مِن مُّذَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿١٧﴾

have been overcome مَغْلُوبٌ I أَنِّي his Lord رَبَّهُ so he invoked دَعَا
 فَأَنْصِرْ ﴿١٠﴾ so help (me) فَفَتَحْنَا the gates أَبْوَابَ السَّمَاءِ
 and we وَفَجَّرْنَا pouring forth مُنْهَرٍ ﴿١١﴾ with water بِمَاءٍ of heaven
 so فَالْتَقَى with springs عُيُونًا the earth الْأَرْضَ caused to gush forth
 predestined قَدْ قُدِرَ ﴿١٢﴾ a matter أَمْرٍ for عَلَى the waters الْمَاءُ met
 planks أَلْوَاحٍ made of ذَاتِ on عَلَى and We carried him وَحَمَلْنَاهُ

وَدُّرٍ ۞ under Our eyes بِأَعْيُنِنَا floating نَجْرِي and nails ۞
 and رَجَاكَ ۞ rejected ۞ had been كَانَ for him who لَنْ a reward
 then is there فَهَلْ as a sign مَائِدَةً We have left this ۞
 any مُذَكِّرٍ ۞ that will remember ۞ then how كَانَ then how عَذَابِي
 We ۞ and indeed رَفَعْنَا and My Warnings ۞ and My Torment
 to understand and remember لِلذِّكْرِ Quran ۞ have made easy
 that will remember ۞ any مُذَكِّرٍ ۞ then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My Torment and My Warnings? 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۞ تَنْزِعُ النَّاسَ
 كَانَتْهُمْ أَعْبَارُ نَخْلِ مُنْفَعِرٍ ۞ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۞ كَذَّبَتْ
 ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرًا مِّثْلَنَا وَجِدْنَا آلِهَتَهُمْ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ۞ أَهَلَيْكَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ
 كَذَّابٌ أَشِرٌّ ۞

My Torment عَذَابِي was كَانَ then how فَكَيْفَ Ad كَذَّبَتْ denied
 against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My Warnings وَنَذِيرِ ۞
 of evil omen نَحْسٍ a day يَوْمٍ on فِي furious wind صَرْصَرًا them
 the men النَّاسَ plucking out تَنْزِعُ and continuous calamity مُّسْتَمِرٍّ ۞
 كَانَتْهُمْ of date-palms نَخْلِ stems أَعْبَارُ as if they were
 and وَنَذِيرِ ۞ My Torment عَذَابِي was كَانَ then how فَكَيْفَ uprooted
 the الْقُرْآنَ We have made easy يَسَّرْنَا and indeed رَفَعْنَا My Warnings
 then is there فَهَلْ to understand and remember لِلذِّكْرِ Quran
 Thamud ثَمُودُ denied كَذَّبَتْ that will remember ۞ any مُذَكِّرٍ ۞

﴿٢٧﴾ (people) بِالْأُنْذَارِ the warnings فَقَالُوا for they said أَشَرًا a man truly إِنْآ that we are to follow نَجْعُمُ alone وَجِدْنَا from among us and distress or ﴿٢٨﴾ error وَضَعُوا in لَيْفٍ then إِذَا we should be from يَمِينًا the Reminder إِلَيْهِ is sent الْمَذْكُورِ madness from يَمِينًا to him مَا an insolent أَشَرُّ a liar كَذَّابٌ he is هُوَ nay بَل among us

18. 'Ad (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My Torment and My Warnings? 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamûd (people also) belied the warnings. 24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sâlih ؑ) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِيرُ ﴿٢٧﴾ إِنَّا مُرْسِلُوا الْتَافَةً فَنَنْتَ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٢٩﴾ فَتَادُوا صَاحِبَهُمْ فَتَعَاطَى فَمَقَرَ ﴿٣٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣١﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحُمْظِرِ ﴿٣٢﴾ وَلَقَدْ بَنَيْنَا الْفُرْعَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٣﴾

سَيَعْلَمُونَ who is غَدًا tomorrow they will come to know الْكَذَّابُ the liar the insolent one الْأَشِيرُ ﴿٢٧﴾ إِنَّا the insolent one مُرْسِلُوا verily we الْتَافَةً the she-camel فَنَنْتَ as a test لَهُمْ for them فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾ وَنَبِّئْهُمْ and be patient أَنَّ the water قِسْمَةٌ is to be shared بَيْنَهُمْ between them كُلُّ (one) being established (by turns) مُحْتَضَرٌ ﴿٢٩﴾ to drink right) فَتَادُوا their comrade فَتَعَاطَى and he took فَمَقَرَ ﴿٣٠﴾ and killed her فَكَيْفَ then how كَانَ عَذَابِي was against them عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنْآ and My warnings وَنُذْرِي My torment and they became صَيْحَةً a single وَاحِدَةً Torment (awful cry) فَكَانُوا and they became كَهَشِيمِ الْحُمْظِرِ like the dry stubble ﴿٣٢﴾ وَلَقَدْ of a fence builder بَنَيْنَا الْفُرْعَانَ We have made easy لِلذِّكْرِ indeed

that **مُذَكِّرٌ** any **مِنْ** then is there **فَهَلْ** understand and remember
will remember

26. Tomorrow they will come to know who is the liar, the insolent one!
27. Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih **صَالِحٌ**), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My Torment and My Warnings? 31. Verily, We sent against them a single *Saiyah* (torment — awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ **﴿٢٦﴾** إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ **﴿٢٧﴾** نِعْمَةٌ مِنَّا بِكَذَلِكَ نَجْرِي مَنْ
شَكَرَ **﴿٢٨﴾** وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ **﴿٢٩﴾** وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِ
وَنَذْرٍ **﴿٣٠﴾** وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُسْتَقَرٌّ **﴿٣١﴾** فَذُوقُوا عَذَابِ وَنَذْرٍ **﴿٣٢﴾** وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن
مُذَكِّرٍ **﴿٣٣﴾**

كَذَّبَتْ قَوْمُ the people لُوطٍ of Lot **بِالنَّذْرِ** **﴿٢٦﴾** the warnings **﴿٢٧﴾** **﴿٢٨﴾** denied
violent storm of **حَاصِبًا** against them **﴿٢٩﴾** We sent **﴿٣٠﴾** verily
whom we **﴿٣١﴾** of Lot لُوطٍ the family **﴿٣٢﴾** except **﴿٣٣﴾** stones
as a favour **﴿٣٤﴾** in the last hour of the night **﴿٣٥﴾** saved
him who **﴿٣٦﴾** We reward **﴿٣٧﴾** thus **﴿٣٨﴾** Us **﴿٣٩﴾** from
he had warned them **﴿٤٠﴾** and indeed **﴿٤١﴾** gives thanks
the warnings **﴿٤٢﴾** but they did doubt **﴿٤٣﴾** (of) Our grasp
and indeed **﴿٤٤﴾** and **﴿٤٥﴾** **﴿٤٦﴾** **﴿٤٧﴾** **﴿٤٨﴾** **﴿٤٩﴾** **﴿٥٠﴾** **﴿٥١﴾** **﴿٥٢﴾** **﴿٥٣﴾** **﴿٥٤﴾** **﴿٥٥﴾** **﴿٥٦﴾** **﴿٥٧﴾** **﴿٥٨﴾** **﴿٥٩﴾** **﴿٦٠﴾** **﴿٦١﴾** **﴿٦٢﴾** **﴿٦٣﴾** **﴿٦٤﴾** **﴿٦٥﴾** **﴿٦٦﴾** **﴿٦٧﴾** **﴿٦٨﴾** **﴿٦٩﴾** **﴿٧٠﴾** **﴿٧١﴾** **﴿٧٢﴾** **﴿٧٣﴾** **﴿٧٤﴾** **﴿٧٥﴾** **﴿٧٦﴾** **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** **﴿٨٩﴾** **﴿٩٠﴾** **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** **﴿٩٤﴾** **﴿٩٥﴾** **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** **﴿٩٩﴾** **﴿١٠٠﴾**
about **﴿١٠١﴾** they sought to lure (him) **﴿١٠٢﴾** and indeed **﴿١٠٣﴾** **﴿١٠٤﴾** **﴿١٠٥﴾** **﴿١٠٦﴾** **﴿١٠٧﴾** **﴿١٠٨﴾** **﴿١٠٩﴾** **﴿١١٠﴾** **﴿١١١﴾** **﴿١١٢﴾** **﴿١١٣﴾** **﴿١١٤﴾** **﴿١١٥﴾** **﴿١١٦﴾** **﴿١١٧﴾** **﴿١١٨﴾** **﴿١١٩﴾** **﴿١٢٠﴾** **﴿١٢١﴾** **﴿١٢٢﴾** **﴿١٢٣﴾** **﴿١٢٤﴾** **﴿١٢٥﴾** **﴿١٢٦﴾** **﴿١٢٧﴾** **﴿١٢٨﴾** **﴿١٢٩﴾** **﴿١٣٠﴾** **﴿١٣١﴾** **﴿١٣٢﴾** **﴿١٣٣﴾** **﴿١٣٤﴾** **﴿١٣٥﴾** **﴿١٣٦﴾** **﴿١٣٧﴾** **﴿١٣٨﴾** **﴿١٣٩﴾** **﴿١٤٠﴾** **﴿١٤١﴾** **﴿١٤٢﴾** **﴿١٤٣﴾** **﴿١٤٤﴾** **﴿١٤٥﴾** **﴿١٤٦﴾** **﴿١٤٧﴾** **﴿١٤٨﴾** **﴿١٤٩﴾** **﴿١٥٠﴾** **﴿١٥١﴾** **﴿١٥٢﴾** **﴿١٥٣﴾** **﴿١٥٤﴾** **﴿١٥٥﴾** **﴿١٥٦﴾** **﴿١٥٧﴾** **﴿١٥٨﴾** **﴿١٥٩﴾** **﴿١٦٠﴾** **﴿١٦١﴾** **﴿١٦٢﴾** **﴿١٦٣﴾** **﴿١٦٤﴾** **﴿١٦٥﴾** **﴿١٦٦﴾** **﴿١٦٧﴾** **﴿١٦٨﴾** **﴿١٦٩﴾** **﴿١٧٠﴾** **﴿١٧١﴾** **﴿١٧٢﴾** **﴿١٧٣﴾** **﴿١٧٤﴾** **﴿١٧٥﴾** **﴿١٧٦﴾** **﴿١٧٧﴾** **﴿١٧٨﴾** **﴿١٧٩﴾** **﴿١٨٠﴾** **﴿١٨١﴾** **﴿١٨٢﴾** **﴿١٨٣﴾** **﴿١٨٤﴾** **﴿١٨٥﴾** **﴿١٨٦﴾** **﴿١٨٧﴾** **﴿١٨٨﴾** **﴿١٨٩﴾** **﴿١٩٠﴾** **﴿١٩١﴾** **﴿١٩٢﴾** **﴿١٩٣﴾** **﴿١٩٤﴾** **﴿١٩٥﴾** **﴿١٩٦﴾** **﴿١٩٧﴾** **﴿١٩٨﴾** **﴿١٩٩﴾** **﴿٢٠٠﴾**
then taste **﴿٢٠١﴾** their eyes **﴿٢٠٢﴾** so We blinded **﴿٢٠٣﴾** his guest
and verily **﴿٢٠٤﴾** and My Warnings **﴿٢٠٥﴾** My Torment **﴿٢٠٦﴾** you
torment **﴿٢٠٧﴾** early **﴿٢٠٨﴾** seized them in the morning **﴿٢٠٩﴾** **﴿٢١٠﴾** **﴿٢١١﴾** **﴿٢١٢﴾** **﴿٢١٣﴾** **﴿٢١٤﴾** **﴿٢١٥﴾** **﴿٢١٦﴾** **﴿٢١٧﴾** **﴿٢١٨﴾** **﴿٢١٩﴾** **﴿٢٢٠﴾** **﴿٢٢١﴾** **﴿٢٢٢﴾** **﴿٢٢٣﴾** **﴿٢٢٤﴾** **﴿٢٢٥﴾** **﴿٢٢٦﴾** **﴿٢٢٧﴾** **﴿٢٢٨﴾** **﴿٢٢٩﴾** **﴿٢٣٠﴾** **﴿٢٣١﴾** **﴿٢٣٢﴾** **﴿٢٣٣﴾** **﴿٢٣٤﴾** **﴿٢٣٥﴾** **﴿٢٣٦﴾** **﴿٢٣٧﴾** **﴿٢٣٨﴾** **﴿٢٣٩﴾** **﴿٢٤٠﴾** **﴿٢٤١﴾** **﴿٢٤٢﴾** **﴿٢٤٣﴾** **﴿٢٤٤﴾** **﴿٢٤٥﴾** **﴿٢٤٦﴾** **﴿٢٤٧﴾** **﴿٢٤٨﴾** **﴿٢٤٩﴾** **﴿٢٥٠﴾** **﴿٢٥١﴾** **﴿٢٥٢﴾** **﴿٢٥٣﴾** **﴿٢٥٤﴾** **﴿٢٥٥﴾** **﴿٢٥٦﴾** **﴿٢٥٧﴾** **﴿٢٥٨﴾** **﴿٢٥٩﴾** **﴿٢٦٠﴾** **﴿٢٦١﴾** **﴿٢٦٢﴾** **﴿٢٦٣﴾** **﴿٢٦٤﴾** **﴿٢٦٥﴾** **﴿٢٦٦﴾** **﴿٢٦٧﴾** **﴿٢٦٨﴾** **﴿٢٦٩﴾** **﴿٢٧٠﴾** **﴿٢٧١﴾** **﴿٢٧٢﴾** **﴿٢٧٣﴾** **﴿٢٧٤﴾** **﴿٢٧٥﴾** **﴿٢٧٦﴾** **﴿٢٧٧﴾** **﴿٢٧٨﴾** **﴿٢٧٩﴾** **﴿٢٨٠﴾** **﴿٢٨١﴾** **﴿٢٨٢﴾** **﴿٢٨٣﴾** **﴿٢٨٤﴾** **﴿٢٨٥﴾** **﴿٢٨٦﴾** **﴿٢٨٧﴾** **﴿٢٨٨﴾** **﴿٢٨٩﴾** **﴿٢٩٠﴾** **﴿٢٩١﴾** **﴿٢٩٢﴾** **﴿٢٩٣﴾** **﴿٢٩٤﴾** **﴿٢٩٥﴾** **﴿٢٩٦﴾** **﴿٢٩٧﴾** **﴿٢٩٨﴾** **﴿٢٩٩﴾** **﴿٣٠٠﴾**
my torment **﴿٣٠١﴾** then taste you **﴿٣٠٢﴾** an abiding **﴿٣٠٣﴾** **﴿٣٠٤﴾** **﴿٣٠٥﴾** **﴿٣٠٦﴾** **﴿٣٠٧﴾** **﴿٣٠٨﴾** **﴿٣٠٩﴾** **﴿٣١٠﴾** **﴿٣١١﴾** **﴿٣١٢﴾** **﴿٣١٣﴾** **﴿٣١٤﴾** **﴿٣١٥﴾** **﴿٣١٦﴾** **﴿٣١٧﴾** **﴿٣١٨﴾** **﴿٣١٩﴾** **﴿٣٢٠﴾** **﴿٣٢١﴾** **﴿٣٢٢﴾** **﴿٣٢٣﴾** **﴿٣٢٤﴾** **﴿٣٢٥﴾** **﴿٣٢٦﴾** **﴿٣٢٧﴾** **﴿٣٢٨﴾** **﴿٣٢٩﴾** **﴿٣٣٠﴾** **﴿٣٣١﴾** **﴿٣٣٢﴾** **﴿٣٣٣﴾** **﴿٣٣٤﴾** **﴿٣٣٥﴾** **﴿٣٣٦﴾** **﴿٣٣٧﴾** **﴿٣٣٨﴾** **﴿٣٣٩﴾** **﴿٣٤٠﴾** **﴿٣٤١﴾** **﴿٣٤٢﴾** **﴿٣٤٣﴾** **﴿٣٤٤﴾** **﴿٣٤٥﴾** **﴿٣٤٦﴾** **﴿٣٤٧﴾** **﴿٣٤٨﴾** **﴿٣٤٩﴾** **﴿٣٥٠﴾** **﴿٣٥١﴾** **﴿٣٥٢﴾** **﴿٣٥٣﴾** **﴿٣٥٤﴾** **﴿٣٥٥﴾** **﴿٣٥٦﴾** **﴿٣٥٧﴾** **﴿٣٥٨﴾** **﴿٣٥٩﴾** **﴿٣٦٠﴾** **﴿٣٦١﴾** **﴿٣٦٢﴾** **﴿٣٦٣﴾** **﴿٣٦٤﴾** **﴿٣٦٥﴾** **﴿٣٦٦﴾** **﴿٣٦٧﴾** **﴿٣٦٨﴾** **﴿٣٦٩﴾** **﴿٣٧٠﴾** **﴿٣٧١﴾** **﴿٣٧٢﴾** **﴿٣٧٣﴾** **﴿٣٧٤﴾** **﴿٣٧٥﴾** **﴿٣٧٦﴾** **﴿٣٧٧﴾** **﴿٣٧٨﴾** **﴿٣٧٩﴾** **﴿٣٨٠﴾** **﴿٣٨١﴾** **﴿٣٨٢﴾** **﴿٣٨٣﴾** **﴿٣٨٤﴾** **﴿٣٨٥﴾** **﴿٣٨٦﴾** **﴿٣٨٧﴾** **﴿٣٨٨﴾** **﴿٣٨٩﴾** **﴿٣٩٠﴾** **﴿٣٩١﴾** **﴿٣٩٢﴾** **﴿٣٩٣﴾** **﴿٣٩٤﴾** **﴿٣٩٥﴾** **﴿٣٩٦﴾** **﴿٣٩٧﴾** **﴿٣٩٨﴾** **﴿٣٩٩﴾** **﴿٤٠٠﴾**
and my warnings **﴿٤٠١﴾** and indeed **﴿٤٠٢﴾** **﴿٤٠٣﴾** **﴿٤٠٤﴾** **﴿٤٠٥﴾** **﴿٤٠٦﴾** **﴿٤٠٧﴾** **﴿٤٠٨﴾** **﴿٤٠٩﴾** **﴿٤١٠﴾** **﴿٤١١﴾** **﴿٤١٢﴾** **﴿٤١٣﴾** **﴿٤١٤﴾** **﴿٤١٥﴾** **﴿٤١٦﴾** **﴿٤١٧﴾** **﴿٤١٨﴾** **﴿٤١٩﴾** **﴿٤٢٠﴾** **﴿٤٢١﴾** **﴿٤٢٢﴾** **﴿٤٢٣﴾** **﴿٤٢٤﴾** **﴿٤٢٥﴾** **﴿٤٢٦﴾** **﴿٤٢٧﴾** **﴿٤٢٨﴾** **﴿٤٢٩﴾** **﴿٤٣٠﴾** **﴿٤٣١﴾** **﴿٤٣٢﴾** **﴿٤٣٣﴾** **﴿٤٣٤﴾** **﴿٤٣٥﴾** **﴿٤٣٦﴾** **﴿٤٣٧﴾** **﴿٤٣٨﴾** **﴿٤٣٩﴾** **﴿٤٤٠﴾** **﴿٤٤١﴾** **﴿٤٤٢﴾** **﴿٤٤٣﴾** **﴿٤٤٤﴾** **﴿٤٤٥﴾** **﴿٤٤٦﴾** **﴿٤٤٧﴾** **﴿٤٤٨﴾** **﴿٤٤٩﴾** **﴿٤٥٠﴾** **﴿٤٥١﴾** **﴿٤٥٢﴾** **﴿٤٥٣﴾** **﴿٤٥٤﴾** **﴿٤٥٥﴾** **﴿٤٥٦﴾** **﴿٤٥٧﴾** **﴿٤٥٨﴾** **﴿٤٥٩﴾** **﴿٤٦٠﴾** **﴿٤٦١﴾** **﴿٤٦٢﴾** **﴿٤٦٣﴾** **﴿٤٦٤﴾** **﴿٤٦٥﴾** **﴿٤٦٦﴾** **﴿٤٦٧﴾** **﴿٤٦٨﴾** **﴿٤٦٩﴾** **﴿٤٧٠﴾** **﴿٤٧١﴾** **﴿٤٧٢﴾** **﴿٤٧٣﴾** **﴿٤٧٤﴾** **﴿٤٧٥﴾** **﴿٤٧٦﴾** **﴿٤٧٧﴾** **﴿٤٧٨﴾** **﴿٤٧٩﴾** **﴿٤٨٠﴾** **﴿٤٨١﴾** **﴿٤٨٢﴾** **﴿٤٨٣﴾** **﴿٤٨٤﴾** **﴿٤٨٥﴾** **﴿٤٨٦﴾** **﴿٤٨٧﴾** **﴿٤٨٨﴾** **﴿٤٨٩﴾** **﴿٤٩٠﴾** **﴿٤٩١﴾** **﴿٤٩٢﴾** **﴿٤٩٣﴾** **﴿٤٩٤﴾** **﴿٤٩٥﴾** **﴿٤٩٦﴾** **﴿٤٩٧﴾** **﴿٤٩٨﴾** **﴿٤٩٩﴾** **﴿٥٠٠﴾**
We have made easy **﴿٥٠١﴾** and indeed **﴿٥٠٢﴾** **﴿٥٠٣﴾** **﴿٥٠٤﴾** **﴿٥٠٥﴾** **﴿٥٠٦﴾** **﴿٥٠٧﴾** **﴿٥٠٨﴾** **﴿٥٠٩﴾** **﴿٥١٠﴾** **﴿٥١١﴾** **﴿٥١٢﴾** **﴿٥١٣﴾** **﴿٥١٤﴾** **﴿٥١٥﴾** **﴿٥١٦﴾** **﴿٥١٧﴾** **﴿٥١٨﴾** **﴿٥١٩﴾** **﴿٥٢٠﴾** **﴿٥٢١﴾** **﴿٥٢٢﴾** **﴿٥٢٣﴾** **﴿٥٢٤﴾** **﴿٥٢٥﴾** **﴿٥٢٦﴾** **﴿٥٢٧﴾** **﴿٥٢٨﴾** **﴿٥٢٩﴾** **﴿٥٣٠﴾** **﴿٥٣١﴾** **﴿٥٣٢﴾** **﴿٥٣٣﴾** **﴿٥٣٤﴾** **﴿٥٣٥﴾** **﴿٥٣٦﴾** **﴿٥٣٧﴾** **﴿٥٣٨﴾** **﴿٥٣٩﴾** **﴿٥٤٠﴾** **﴿٥٤١﴾** **﴿٥٤٢﴾** **﴿٥٤٣﴾** **﴿٥٤٤﴾** **﴿٥٤٥﴾** **﴿٥٤٦﴾** **﴿٥٤٧﴾** **﴿٥٤٨﴾** **﴿٥٤٩﴾** **﴿٥٥٠﴾** **﴿٥٥١﴾** **﴿٥٥٢﴾** **﴿٥٥٣﴾** **﴿٥٥٤﴾** **﴿٥٥٥﴾** **﴿٥٥٦﴾** **﴿٥٥٧﴾** **﴿٥٥٨﴾** **﴿٥٥٩﴾** **﴿٥٦٠﴾** **﴿٥٦١﴾** **﴿٥٦٢﴾** **﴿٥٦٣﴾** **﴿٥٦٤﴾** **﴿٥٦٥﴾** **﴿٥٦٦﴾** **﴿٥٦٧﴾** **﴿٥٦٨﴾** **﴿٥٦٩﴾** **﴿٥٧٠﴾** **﴿٥٧١﴾** **﴿٥٧٢﴾** **﴿٥٧٣﴾** **﴿٥٧٤﴾** **﴿٥٧٥﴾** **﴿٥٧٦﴾** **﴿٥٧٧﴾** **﴿٥٧٨﴾** **﴿٥٧٩﴾** **﴿٥٨٠﴾** **﴿٥٨١﴾** **﴿٥٨٢﴾** **﴿٥٨٣﴾** **﴿٥٨٤﴾** **﴿٥٨٥﴾** **﴿٥٨٦﴾** **﴿٥٨٧﴾** **﴿٥٨٨﴾** **﴿٥٨٩﴾** **﴿٥٩٠﴾** **﴿٥٩١﴾** **﴿٥٩٢﴾** **﴿٥٩٣﴾** **﴿٥٩٤﴾** **﴿٥٩٥﴾** **﴿٥٩٦﴾** **﴿٥٩٧﴾** **﴿٥٩٨﴾** **﴿٥٩٩﴾** **﴿٦٠٠﴾**
then is there **﴿٦٠١﴾** to understand and remember **﴿٦٠٢﴾** the Quran **﴿٦٠٣﴾** **﴿٦٠٤﴾** **﴿٦٠٥﴾** **﴿٦٠٦﴾** **﴿٦٠٧﴾** **﴿٦٠٨﴾** **﴿٦٠٩﴾** **﴿٦١٠﴾** **﴿٦١١﴾** **﴿٦١٢﴾** **﴿٦١٣﴾** **﴿٦١٤﴾** **﴿٦١٥﴾** **﴿٦١٦﴾** **﴿٦١٧﴾** **﴿٦١٨﴾** **﴿٦١٩﴾** **﴿٦٢٠﴾** **﴿٦٢١﴾** **﴿٦٢٢﴾** **﴿٦٢٣﴾** **﴿٦٢٤﴾** **﴿٦٢٥﴾** **﴿٦٢٦﴾** **﴿٦٢٧﴾** **﴿٦٢٨﴾** **﴿٦٢٩﴾** **﴿٦٣٠﴾** **﴿٦٣١﴾** **﴿٦٣٢﴾** **﴿٦٣٣﴾** **﴿٦٣٤﴾** **﴿٦٣٥﴾** **﴿٦٣٦﴾** **﴿٦٣٧﴾** **﴿٦٣٨﴾** **﴿٦٣٩﴾** **﴿٦٤٠﴾** **﴿٦٤١﴾** **﴿٦٤٢﴾** **﴿٦٤٣﴾** **﴿٦٤٤﴾** **﴿٦٤٥﴾** **﴿٦٤٦﴾** **﴿٦٤٧﴾** **﴿٦٤٨﴾** **﴿٦٤٩﴾** **﴿٦٥٠﴾** **﴿٦٥١﴾** **﴿٦٥٢﴾** **﴿٦٥٣﴾** **﴿٦٥٤﴾** **﴿٦٥٥﴾** **﴿٦٥٦﴾** **﴿٦٥٧﴾** **﴿٦٥٨﴾** **﴿٦٥٩﴾** **﴿٦٦٠﴾** **﴿٦٦١﴾** **﴿٦٦٢﴾** **﴿٦٦٣﴾** **﴿٦٦٤﴾** **﴿٦٦٥﴾** **﴿٦٦٦﴾** **﴿٦٦٧﴾** **﴿٦٦٨﴾** **﴿٦٦٩﴾** **﴿٦٧٠﴾** **﴿٦٧١﴾** **﴿٦٧٢﴾** **﴿٦٧٣﴾** **﴿٦٧٤﴾** **﴿٦٧٥﴾** **﴿٦٧٦﴾** **﴿٦٧٧﴾** **﴿٦٧٨﴾** **﴿٦٧٩﴾** **﴿٦٨٠﴾** **﴿٦٨١﴾** **﴿٦٨٢﴾** **﴿٦٨٣﴾** **﴿٦٨٤﴾** **﴿٦٨٥﴾** **﴿٦٨٦﴾** **﴿٦٨٧﴾** **﴿٦٨٨﴾** **﴿٦٨٩﴾** **﴿٦٩٠﴾** **﴿٦٩١﴾** **﴿٦٩٢﴾** **﴿٦٩٣﴾** **﴿٦٩٤﴾** **﴿٦٩٥﴾** **﴿٦٩٦﴾** **﴿٦٩٧﴾** **﴿٦٩٨﴾** **﴿٦٩٩﴾** **﴿٧٠٠﴾**
that will remember **﴿٧٠١﴾** any **﴿٧٠٢﴾** **﴿٧٠٣﴾** **﴿٧٠٤﴾** **﴿٧٠٥﴾** **﴿٧٠٦﴾** **﴿٧٠٧﴾** **﴿٧٠٨﴾** **﴿٧٠٩﴾** **﴿٧١٠﴾** **﴿٧١١﴾** **﴿٧١٢﴾** **﴿٧١٣﴾** **﴿٧١٤﴾** **﴿٧١٥﴾** **﴿٧١٦﴾** **﴿٧١٧﴾** **﴿٧١٨﴾** **﴿٧١٩﴾** **﴿٧٢٠﴾** **﴿٧٢١﴾** **﴿٧٢٢﴾** **﴿٧٢٣﴾** **﴿٧٢٤﴾** **﴿٧٢٥﴾** **﴿٧٢٦﴾** **﴿٧٢٧﴾** **﴿٧٢٨﴾** **﴿٧٢٩﴾** **﴿٧٣٠﴾** **﴿٧٣١﴾** **﴿٧٣٢﴾** **﴿٧٣٣﴾** **﴿٧٣٤﴾** **﴿٧٣٥﴾** **﴿٧٣٦﴾** **﴿٧٣٧﴾** **﴿٧٣٨﴾** **﴿٧٣٩﴾** **﴿٧٤٠﴾** **﴿٧٤١﴾** **﴿٧٤٢﴾** **﴿٧٤٣﴾** **﴿٧٤٤﴾** **﴿٧٤٥﴾** **﴿٧٤٦﴾** **﴿٧٤٧﴾** **﴿٧٤٨﴾** **﴿٧٤٩﴾** **﴿٧٥٠﴾** **﴿٧٥١﴾** **﴿٧٥٢﴾** **﴿٧٥٣﴾** **﴿٧٥٤﴾** **﴿٧٥٥﴾** **﴿٧٥٦﴾** **﴿٧٥٧﴾** **﴿٧٥٨﴾** **﴿٧٥٩﴾** **﴿٧٦٠﴾** **﴿٧٦١﴾** **﴿٧٦٢﴾** **﴿٧٦٣﴾** **﴿٧٦٤﴾** **﴿٧٦٥﴾** **﴿٧٦٦﴾** **﴿٧٦٧﴾** **﴿٧٦٨﴾** **﴿٧٦٩﴾** **﴿٧٧٠﴾** **﴿٧٧١﴾** **﴿٧٧٢﴾** **﴿٧٧٣﴾** **﴿٧٧٤﴾** **﴿٧٧٥﴾** **﴿٧٧٦﴾** **﴿٧٧٧﴾** **﴿٧٧٨﴾** **﴿٧٧٩﴾** **﴿٧٨٠﴾** **﴿٧٨١﴾** **﴿٧٨٢﴾** **﴿٧٨٣﴾** **﴿٧٨٤﴾** **﴿٧٨٥﴾** **﴿٧٨٦﴾** **﴿٧٨٧﴾** **﴿٧٨٨﴾** **﴿٧٨٩﴾** **﴿٧٩٠﴾** **﴿٧٩١﴾** **﴿٧٩٢﴾** **﴿٧٩٣﴾** **﴿٧٩٤﴾** **﴿٧٩٥﴾** **﴿٧٩٦﴾** **﴿٧٩٧﴾** **﴿٧٩٨﴾** **﴿٧٩٩﴾** **﴿٨٠٠﴾**

33. The people of Lût (Lot) belied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My Torment and My Warnings." 40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿١١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْدِرٌ ﴿١٢﴾ أَكْثَرُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَا كَرُ
بَرَاءَةً فِي الزُّبُرِ ﴿١٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿١٤﴾ سَيُهْرَجُونَ وَيُوَلُّونَ الْدُبُرَ ﴿١٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ
أَذَىٰ وَأَمْرٌ ﴿١٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿١٨﴾ إِنَّا كُلَّ
شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾

of Pharaoh **فِرْعَوْنَ** the people **آلَ** came to **جَاءَ** and indeed **وَلَقَدْ**
all **كُلِّهَا** Our Signs **آيَاتِنَا** (they) denied **كَذَّبُوا** warnings **﴿١١﴾**
with a Seizure **أَخَذَ** so We seized them **فَأَخَذْنَاهُمْ** (every one thereof)
All-Capable to carry out what He **﴿١٢﴾** of All-Mighty **عَزِيزٌ مُّقْدِرٌ**
these **أُولَئِكَ** than **يَنْ** better **خَيْرٌ** are your disbelievers **أَكْثَرُكُمْ** wills
the Divine **﴿١٣﴾** in **فِي** an immunity **بَرَاءَةً** have you **أَمْ** or **لَا كَرُ**
a great **جَمِيعٌ** we are **نَحْنُ** do they say **يَقُولُونَ** or **أَمْ** Scriptures
will be put to **سَيُهْرَجُونَ** and we shall be victorious **﴿١٤﴾** multitude
﴿١٥﴾ and they will show **وَيُوَلُّونَ** (their) multitude **لَجَمْعٌ** flight
their **مَوْعِدُهُمْ** the Hour is **السَّاعَةُ** nay, but **بَلِ** (their) backs
will be more grievous **أَذَىٰ** and the Hour **وَالسَّاعَةُ** appointed time
(are) **فِي** the criminals **الْمُجْرِمِينَ** verily **إِنَّ** and more bitter **﴿١٦﴾**
they will **يُسْحَبُونَ** the Day **يَوْمَ** and will burn **﴿١٧﴾** error **وَسُعُرٍ** in
ذُوقُوا their faces **وُجُوهِهِمْ** on **عَلَىٰ** the Fire **النَّارِ** in **فِي** be dragged
all **كُلِّ** verily we **إِنَّا** of Hell **﴿١٨﴾** touch **مَسَّ** taste you
with divine preordainments **﴿١٩﴾** We have created **خَلَقْنَاهُ** things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلَمْجٍ بِالْبَصْرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْنَدٍ ﴿٥٥﴾

وَمَا (measure) and not أَمْرُنَا Our commandment is but وَحْدَةً (measure) and indeed وَلَقَدْ of an eye بِالْبَصْرِ ﴿٥٠﴾ as the twinkling كَلَمْجٍ one then is there أَهْلَكْنَا your likes أَشْيَاعَكُمْ We have destroyed فَهَلْ any that will remember مَذْكَرٍ ﴿٥١﴾ and each شَيْءٍ and everything فَعَلُوهُ (is noted) in فِي they have done الزُّبُرِ ﴿٥٢﴾ and small صَغِيرٍ and big وَكَبِيرٍ and everything مُسْتَطَرٌّ ﴿٥٣﴾ records وَكُلُّ (will be) in فِي the pious الْتَّقِينَ verily إِنَّ is written (the جَنَّاتٍ) in فِي and Rivers (Paradise) وَنَهَرٍ ﴿٥٤﴾ midst of) Gardens a مَقْعَدٍ in فِي and Rivers (Paradise) وَنَهَرٍ ﴿٥٤﴾ seat صِدْقٍ of truth (Paradise) عِنْدَ near مَلِكٍ a King مُقْنَدٍ ﴿٥٥﴾ Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: (إيمان بالقدر) (See the Qur'ân V.57:22. and its footnote). 54. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

سُورَةُ الرَّحْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤ وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ ⑥ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑦ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ⑨ وَالْأَرْضَ وَضَعَهَا لِلْأَنْسَارِ ⑩ فِيهَا فَتْكَةٌ ⑪ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑫

the الرَّحْمَنُ ① He taught عَلَّمَ the Most Gracious (Allah) ② the الْقُرْآنَ He taught him عَلَّمَهُ man ③ الْإِنْسَانَ He created خَلَقَ Quran
and the moon وَالْقَمَرُ eloquent speech ④ الشَّمْسُ and the sun ⑤ بِحُسْبَانٍ for reckoning ⑥ وَالنَّجْمُ and the star ⑦ وَالشَّجَرُ and the trees ⑧ يَسْجُدَانِ both prostrate ⑨ وَالسَّمَاءَ He has رَفَعَهَا and the heaven ⑩ وَوَضَعَ raised it high
the balance ⑪ الْمِيزَانَ and He has set up ⑫ أَلَّا the balance ⑦ تَطْغَوْا that not
the balance ⑧ الْمِيزَانَ in ⑨ فِي you may transgress ⑩ تَقْطَعُوا the weight ⑪ الْوَزْنَ and observe ⑫ وَأَقِيمُوا
and ⑬ وَلَا with equity ⑭ بِالْقِسْطِ the weight ⑮ الْوَزْنَ and observe ⑯ وَأَقِيمُوا
and the ⑰ وَالْأَرْضَ the balance ⑱ الْمِيزَانَ make deficient ⑲ تَخْسِرُوا do not
there in ⑳ فِيهَا for the creatures ㉑ لِلْأَنْسَارِ he has put it ㉒ وَضَعَهَا earth
⑳ ㉓ فَتْكَةٌ are ㉔ وَالنَّخْلُ fruits ㉕ ذَاتُ (with) ㉖ الْأَكْمَامِ sheathed fruit-stalks

Sûrat Ar-Rahmân (The Most Gracious). LV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! 2. He has taught (you mankind) the Qur'ân (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate

themselves (to Allâh. See V.22:18). [Tafsir Ibn Kathir] 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ
كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الشَّرْقَيْنِ وَرَبُّ
الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ يَبْتَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder **ذُو** and corn **وَالْحَبُّ** with **ذُو** and **وَالرَّيْحَانُ** and sweet-scented plants **وَالرَّيْحَانُ** then which of **فَبِأَيِّ** and **بِأَيِّ** Blessings **رَبِّكُمَا** of your Lord **تُكَذِّبَانِ** will you both deny **خَلَقَ** sounding clay **صَلْصَلٍ** from **الْإِنْسَانَ** He created **الْجَانَّ** and He created **وَالْجَانَّ** like the clay of pottery **وَالْجَانَّ** the jinns **مِنْ** from **مَّارِجٍ** smokeless flame **فَبِأَيِّ** fire **فَبِأَيِّ** of your Lord **رَبِّ** blessings **رَبِّ** then which of **وَالْمَغْرِبَيْنِ** (He is) the Lord **وَالْمَغْرِبَيْنِ** of the two easts **وَالْمَغْرِبَيْنِ** you both deny **وَالْمَغْرِبَيْنِ** then which of **وَالْمَغْرِبَيْنِ** of the two wests **وَالْمَغْرِبَيْنِ** and the Lord **وَالْمَغْرِبَيْنِ** He **وَالْمَغْرِبَيْنِ** will you both deny **وَالْمَغْرِبَيْنِ** of your Lord **وَالْمَغْرِبَيْنِ** blessings **وَالْمَغْرِبَيْنِ** meeting together **وَالْمَغْرِبَيْنِ** the two seas **وَالْمَغْرِبَيْنِ** has let loose **وَالْمَغْرِبَيْنِ** which **وَالْمَغْرِبَيْنِ** none (of them) **وَالْمَغْرِبَيْنِ** is a barrier **وَالْمَغْرِبَيْنِ** between them **وَالْمَغْرِبَيْنِ** can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinn He created from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinn and men) deny?
19. He has let loose the two seas (the salt and fresh water) meeting together.
20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي

الْبَحْرِ كَالْأَعْلَامِ ﴿٢٢﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ كُلٌّ مِّنْ عَلَيَّاهُ فَاقْنِ ﴿٢٤﴾ وَبَسَّيْنِ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٥﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾ يَسْتَلْهُم مِّنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٧﴾

فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾ of your Lord رَبِّكُمَا the blessings مَاءِ then which of فَإِنِ pearl of them both مِنْهُمَا come out يَخْرُجُ will you both deny وَالْمَرْجَاتِ ﴿٢٣﴾ فَإِنِ مَاءِ رَبِّكُمَا then which of فَإِنِ and coral رَبِّكُمَا the blessings مَاءِ then which of رَبِّكُمَا of your Lord رَبِّكُمَا and His are وَجْهَ will you both deny رَبِّكُمَا of your Lord رَبِّكُمَا the sea الْبَحْرِ in فِي going and coming الْفُلُوكَ the ships of your رَبِّكُمَا blessings مَاءِ then which of فَإِنِ like mountains is رَبِّكُمَا Lord رَبِّكُمَا who مَنْ everyone كُلٌّ will you both deny رَبِّكُمَا on it (earth) وَبَسَّيْنِ will perish رَبِّكُمَا and will abide forever وَجْهَ Face of your Lord رَبِّكُمَا full of ذُو of your Lord رَبِّكُمَا Face of your Lord رَبِّكُمَا the blessings مَاءِ then which of فَإِنِ honor رَبِّكُمَا of Him يَسْتَلْهُم will you both deny رَبِّكُمَا in السَّمَوَاتِ the heavens وَالْأَرْضِ the earth كُلَّ every يَوْمٍ day هُوَ He فِي (in) شَأْنٍ is (to bring forth) a matter

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 22. Out of them both come out pearl and coral. 23. Then which of the Blessings of your Lord will you both (jinn and men) deny? 24. And His are the ships going and coming in the seas, like mountains. 25. Then which of the Blessings of your Lord will you both (jinn and men) deny? 26. Whatsoever is on it (the earth) will perish. 27. And the Face of your Lord full of Majesty and Honour will remain forever. 28. Then which of the Blessings of your Lord will you both (jinn and men) deny? 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!

فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٢٣﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٤﴾ يَمْعَسَرُ الْيَمِينَ وَالْإِيسَىٰ إِنَّ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَآتُذُّوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٢٥﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾ يُرْسِلُ عَلَيْكُمْ شَوَاطِئَ مِّنْ نَّارٍ وَهَاسٍ فَلَا تَنْصِرَانِ ﴿٢٧﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 O you أَيُّهُ to you لَكُمْ We shall attend سَتَفْعُ will you both deny
 the مَالَهُ then which of فَيَايَ two classes (jinns and men) اَلْجَمْعُ
 will you both deny رَبِّكُمَا of your Lord رَبِّكُمَا blessings
 you have اَسْتَطَعْتُمْ if and men وَالْإِنْسِ of jinns O assembly
 of the اَلْأَسْمَانِ the zones مِنْ أَقْطَارِ to pass beyond اَنْ تَقْدُرُوا power
 but not لَا then pass (them) فَاتَّقِدُوا and the earth وَالْأَرْضِ heavens
 with اَنْ تَقْدُرُوا except إِلَّا you will be able to pass (them) تَقْدُرُونَ
 of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ authority
 against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny رَبِّكُمَا
 and brass وَنُحَاسُ fire نَارِ of smokeless flames اِنْ both
 you will be able to defend yourselves تَنْصِرَانِ and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of
 the Blessings of your Lord will you both (jinn and men) deny? 33. O assembly of
 jinn and men! If you have power to pass beyond the zones of the heavens and the
 earth, then pass beyond (them)! But you will never be able to pass them, except
 with authority (from Allâh)! 34. Then which of the Blessings of your Lord will
 you both (jinn and men) deny? 35. There will be sent against you both, smokeless
 flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ فَإِذَا اُنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣١﴾ فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ اِنْسٌ وَلَا جَانٌّ ﴿٣٣﴾ فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يَعْرِفُ الْمُجْرِمُونَ بِسْمِهِمْ فَيَوْمَئِذٍ
 بِالنَّارِ وَالْأَقْدَامِ ﴿٣٥﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 is sent asunder اُنْشَقَّتِ then when إِذَا will you both deny
 like كَالدِّهَانِ rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven
 of رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ red-oil or red hide
 لَا so on that day فَيَوْمَئِذٍ will you both deny رَبِّكُمَا your Lord
 of اِنْسٌ his sin ذَنْبِهِ as to عَنْ question will be asked لَا no

the blessings **مَا لَآءِ** then which of **فَيَايَ** jinn ﴿٣٦﴾ nor **وَلَا** man will be **رَيْبِكُمَا** of your Lord ﴿٣٧﴾ **تُكْذِبَانِ** will you both deny **يَعْرِفُ** by their marks **يَسْمُهُمُ** criminals, sinners known and **فَيُؤْخَذُ** by (their) **وَالْأَعْقَامُ** by (their) forelocks **بِالنَّوَصِ** they will be seized feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? 37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide – (See V.70:8) 38. Then which of the Blessings of your Lord will you both (jinn and men) deny? 39. So, on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)]. 40. Then which of the Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

فَيَايَ مَا لَآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٣٦﴾ **هَذِهِ جَهَنَّمُ الَّتِي يُكْذَبُ بِهَا الْمُجْرِمُونَ** ﴿٣٧﴾ **يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ مَّاءٍ** ﴿٣٨﴾ **فَيَايَ مَا لَآءِ رَبِّكُمَا تُكْذِبَانِ** ﴿٣٩﴾ **وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ** ﴿٤٠﴾ **فَيَايَ مَا لَآءِ رَبِّكُمَا تُكْذِبَانِ** ﴿٤١﴾ **ذَوَاتَا أَفْنَانٍ** ﴿٤٢﴾ **فَيَايَ مَا لَآءِ رَبِّكُمَا تُكْذِبَانِ** ﴿٤٣﴾ **فِيهَا عَيْنَانِ تَجْرِيَانِ** ﴿٤٤﴾ **فَيَايَ مَا لَآءِ رَبِّكُمَا تُكْذِبَانِ** ﴿٤٥﴾

فَيَايَ the blessings **مَا لَآءِ** then which of **رَبِّكُمَا** of your Lord **تُكْذِبَانِ** which **يَكْذِبُ** which **الَّتِي** Hell **جَهَنَّمُ** this is **هَذِهِ** will you both deny the criminals, sinners polytheists **الْمُجْرِمُونَ** (with it) **بِهَا** denied and **بَيْنَ** between it (Hell) **يَتَّبِعَانِ** they will go around **يَطُوفُونَ** then which of **فَيَايَ** water **مَاءٍ** the boiling hot **حَمِيمٍ** (between) will you both deny **رَبِّكُمَا** of your Lord **تُكْذِبَانِ** the blessings **مَا لَآءِ** the standing **مَقَامَ** who fears **خَافَ** and for him **وَلَمَنْ** his Lord **جَنَّاتٍ** will be two gardens **فَيَايَ** then which of **رَبِّكُمَا** blessings the **مَا لَآءِ** then which of **فَيَايَ** spreading branches **أَفْنَانٍ** with in **فِيهَا** will you both deny **رَبِّكُمَا** of your Lord **تُكْذِبَانِ** then which of **فَيَايَ** will be flowing **تَجْرِيَانِ** two springs **عَيْنَانِ** them

will you both ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? 43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied. 44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَوْحَانٍ ﴿٥٢﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٣﴾ مُشْكِبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٥﴾ فِيهِنَّ قَصِيرَتٌ أَلْطَرَفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٧﴾ كَانَتْهُنَّ أَلْباقُوتٌ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٩﴾

in فِيهِمَا of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي pairs couches مُشْكِبِينَ on فُرُشٍ reclining will you both deny ﴿٥٣﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي hand will be قَصِيرَتٌ wherein فِيهِنَّ will you both deny ﴿٥٥﴾ (their) glances (upon their husbands) أَلْطَرَفِ restraining and لَا before them قَبْلَهُمْ man إِنْسٌ has touched them بَطْمِئِنَّهُنَّ (no) جَانٌّ ﴿٥٦﴾ jinn فَإِنِّي the blessings مَالَهُ then which of فَإِنِّي of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي and coral وَالْمَرْجَانُ ﴿٥٨﴾ rubies beauty) أَلْباقُوتٌ will you both deny ﴿٥٩﴾ of your Lord رَبِّكُمَا the blessings

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٥٥﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٥٧﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾ مُدْهَمَّتَانِ ﴿٥٩﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٠﴾ فِيهِمَا عِثَانِ نَضَّخَتَانِ ﴿٦١﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٢﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَّانٌ ﴿٦٣﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٤﴾ فِيهِنَّ حَبِيرٌ وَجَنَانٌ ﴿٦٥﴾ فَإِنِّي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٦﴾

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا for good reward is other than good of your Lord the blessings then which of good تُكَذِّبَانِ ﴿٥٦﴾ will you both deny besides these two جَنَّتَانِ ﴿٥٧﴾ the blessings then which of فَإِنِّي are two other Gardens مُدْهَمَّتَانِ ﴿٥٩﴾ dark of your Lord تُكَذِّبَانِ ﴿٦٠﴾ of your Lord the blessings then which of فَإِنِّي green (in colour) عِثَانِ in them (both) فِيهِمَا will you both deny تُكَذِّبَانِ ﴿٦٢﴾ your Lord then فَإِنِّي gushing forth water نَضَّخَتَانِ ﴿٦١﴾ (will be) two springs will تُكَذِّبَانِ ﴿٦٤﴾ of your Lord the blessings which of and رَمَّانٌ ﴿٦٣﴾ fruits فِيهِمَا you both deny فَإِنِّي and pomegranates رَمَّانٌ ﴿٦٣﴾ date-palms then which of فَإِنِّي will you both deny تُكَذِّبَانِ ﴿٦٤﴾ of your Lord the blessings good and beautiful جَنَانٌ ﴿٦٥﴾ (will be) fair (wives) حَبِيرٌ there in تُكَذِّبَانِ ﴿٦٦﴾ of your Lord the blessings then which of فَإِنِّي will you both deny

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In

them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُرِّمَتْ مَقْصُورَتٌ فِي الْبَيْتِ ۖ أَيُّ مَالِ رَبِّكَ تَكْذِبَانِ ﴿٦٧﴾ لَمْ يَطْمِئِنَّ عَنْ قَبْلِهِمْ وَلَا جَانٌّ ۖ أَيُّ مَالِ رَبِّكَ تَكْذِبَانِ ﴿٦٨﴾ مُتَكِبِينَ عَلَى رَفْرَفٍ خُضِرَ وَعَبَقَرِي حَسَانِ ۖ أَيُّ مَالِ رَبِّكَ تَكْذِبَانِ ﴿٦٩﴾ بَرَكَ أَسْمُ رَبِّكَ ذِي الْبَلَدِلِ وَالْإِكْرَامِ ﴿٧٠﴾

حُرِّمَتْ مَقْصُورَتٌ Houris (fair females) in فِي restrained ۖ أَيُّ مَالِ رَبِّكَ the blessings then which of ۖ أَيُّ pavilions Lord تَكْذِبَانِ ﴿٦٧﴾ will you both deny لَمْ يَطْمِئِنَّ not ۖ جَانٌّ and no ۖ جَانٌّ man قَبْلَهُمْ them ۖ أَيُّ jinn ۖ جَانٌّ will of your Lord تَكْذِبَانِ ﴿٦٨﴾ the blessings ۖ أَيُّ then which of ۖ أَيُّ cushions خُضِرَ on رَفْرَفٍ reclining ۖ أَيُّ you both deny ۖ أَيُّ rich beautiful ۖ جَانٌّ and mattresses ۖ جَانٌّ then ۖ أَيُّ of your Lord تَكْذِبَانِ ﴿٦٩﴾ which of ۖ أَيُّ the ۖ أَيُّ of your Lord تَكْذِبَانِ ﴿٧٠﴾ the name أَسْمُ blessed is both deny ۖ أَيُّ and Honor ۖ أَيُّ Majesty وَالْإِكْرَامِ Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinni has had *Tamth* before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ الْوَاقِعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

فَكَانَتْ هَبَاءً مُتَّبِثًا ۖ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۚ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۚ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۚ وَالسَّابِقُونَ السَّابِقُونَ ۚ أُولَٰئِكَ الْمُقَرَّبُونَ ۚ فِي جَنَّاتِ النَّعِيمِ ۚ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۚ

إذا when وَقَعَتْ the Event (Day of Resurrection) الْوَاقِعَةُ befalls لَا تَسْ if (can be) denying كَاذِبَةٌ of its befalling لَوْعْمَهَا not will be shaken رُجَّتْ when إِذَا it will exalt رَافِعَةٌ will bring low and will be رُسَّتْ with a terrible shake رَجَا the earth الْأَرْضُ so they will be فَكَانَتْ to dust بَسًا the mountains الْجِبَالُ powdered and you will be وَكُنْتُمْ floating مُتَّبِثًا dust particles هَبَاءً become أَزْوَاجًا kinds ثَلَاثَةً (in) three فَأَصْحَابُ the right الْمَيْمَنَةِ so those on the Right Hand مَا أَصْحَابُ (will be) those who hand (will be) who are مَا on the Left Hand الشِّمَالِ and those وَأَصْحَابُ and those foremost وَالسَّابِقُونَ on the Left Hand (1) (be) those السَّابِقُونَ (2) will be nearest (to) (3) (4) those أُولَٰئِكَ will be foremost (5) (6) a multitude ثَلَاثَةٌ of Delight النَّعِيمِ the Gardens جَنَّاتِ in (will be) (7) (8) the first generations (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

Sûrat Al-Wâqî'ah

(The Event) LVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls — 2. And there can be no denial of its befalling — 3. Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to

embrace Islâm] will be foremost (in Paradise). 11. These will be the nearest (to Allâh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١١﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٢﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٣﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٤﴾ بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٥﴾ لَا بُدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٦﴾ وَفَكَهْفُهُمْ مِّمَّا يَتَخَبَّروُنَ ﴿١٧﴾ وَلَحِيرَ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٨﴾
وَحُورٌ عِينٌ ﴿١٩﴾ كَأَمْثَلِ الذُّلُوفِ أَلْكُنُودِ ﴿٢٠﴾ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

the later generations ﴿١١﴾ from مِّن and a few (will be) وَقَلِيلٌ
عَلَى سُرُرٍ on thrones مَّوْضُونَةٍ ﴿١٢﴾ (of) gold and precious stones مُتَّكِئِينَ
will go عَلَيْهَا reclining مُتَقَابِلِينَ ﴿١٣﴾ face to face يَطُوفُ
بِأَكْوَابٍ immortal ﴿١٤﴾ boys مَخَلَّدُونَ ﴿١٤﴾ on them عَلَيْهِمْ round (serving)
﴿١٥﴾ from مِّن and a glass وَكَأْسٍ and jugs وَأَبَارِيقَ
they will get any aching of the بُدَّعُونَ neither لَا flowing wine
they will get any يُزْفُونَ ﴿١٦﴾ and nor وَلَا wherefrom عَنْهَا head
they may يَتَخَبَّرُونَ ﴿١٧﴾ from what مِّمَّا and fruit وَفَكَهْفُهُمْ intoxication
﴿١٨﴾ from what يَشْتَهُونَ ﴿١٨﴾ of fowls وَلَحِيرَ and the flesh
with wide عِينٌ ﴿١٩﴾ and Houris (fair females) وَحُورٌ they desire
﴿٢٠﴾ like unto أَلْكُنُودِ pearls الذُّلُوفِ lovely eyes
they do بِمَا a reward كَانُوا used to do يَعْمَلُونَ ﴿٢١﴾

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٢﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٣﴾ وَأَصْحَابُ الْيَمِينِ ﴿٢٤﴾ مَا أَصْحَابُ الْيَمِينِ ﴿٢٥﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٦﴾
وَطَلْحٍ مَّنْضُودٍ ﴿٢٧﴾ وظِلٍّ مَّدُودٍ ﴿٢٨﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٢٩﴾ وَفَكَهْفُهُمْ كَثِيرٌ ﴿٣٠﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣١﴾ وَفُورٍ
مَّرْفُوعَةٍ ﴿٣٢﴾ إِنَّا أَنشَأْنَهُمْ إِنْسَاءً ﴿٣٣﴾ جَعَلْنَهُمْ أَزْوَاجًا ﴿٣٤﴾ عُرُبًا أَتْرَابًا ﴿٣٥﴾

nor vain talk ^{لَا} therein ^{فِيهَا} will they hear ^{يَسْمَعُونَ} not ^{لَا}
of Salam ^{سَلَامًا} the saying ^{قِيلَ} but ^{إِلَّا} any sinful speech ^{تَأْيِيسًا} ⁽²⁵⁾
on ^{وَالَّذِينَ} and those ^{وَأَصْحَابُ} Salam ^{سَلَامًا} ⁽²⁶⁾ (greetings with peace)
on the Right ^{وَالَّذِينَ} those ^{أَصْحَابُ} who are ^{عَلَى} the Right Hand
and ^{فِي} Hand ^{بَيْنَ} among ^{سِدْرٍ} lote-trees ^{مَنْحُورٍ} ⁽²⁷⁾ and ^{وَطَلْحٍ} thornless
with fruits piled one above another ^{بَيْنَ} banana trees ^{مَنْحُورٍ} ⁽²⁸⁾
and by water ^{وَمَاءٍ} long-extended ^{مَمْدُودٍ} ⁽²⁹⁾ and (in) shade ^{وَفِي}
not ^{لَا} in plenty ^{كثِيرَةٍ} ⁽³⁰⁾ and fruit ^{وَفِي} flowing constantly
(their) supply ^{وَمِنْ} and not ^{وَلَا} whose season is limited ^{مَقْطُوعَةٍ}
raised ^{وَمِنْ} and (on) couches or thrones ^{وَفِي} will be cut off
of special ^{إِنشَاءً} ⁽³¹⁾ We have created them ^{وَأَنشَأْنَهُنَّ} verily ^{إِنَّا} high
loving (their ^{عُرَّتِهِنَّ} virgins ^{أَبْكَارًا} ⁽³²⁾ and made them ^{جَعَلْنَهُنَّ} creation
equal in age ^{أَزْوَاجًا} ⁽³³⁾ husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salâm! Salâm!* (greetings with peace)! 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33. Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا أَصْحَابُ الْيَمِينِ ^(٢٥) ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ^(٢٦) وَثَلَاثَةٌ مِنَ الْآخِرِينَ ^(٢٧) وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ^(٢٨) فِي سَمُورٍ
وَحِمِيرٍ ^(٢٩) وَطَلْحٍ مِّنْ يَّمُورٍ ^(٣٠) لَا بَارِدٍ وَلَا كَرِيمٍ ^(٣١) إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ^(٣٢) وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ
الْعَظِيمِ ^(٣٣) وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَلْبَعُوثُوهُنَّ ^(٣٤) أَوْ أَبَاؤُنَا أَلَا وَلَدُونَ ^(٣٥) قُلْ إِنَّ الْأَوَّلِينَ
وَالْآخِرِينَ ^(٣٦) لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ^(٣٧)

لَا أَصْحَابُ الْيَمِينِ ^(٢٥) on the Right Hand ^(٢٦) ثَلَاثَةٌ for those
and a ثَلَاثَةٌ the first generations ^(٢٧) الْأَوَّلِينَ from (will be)

وَأَصْحَابُ the later generations ٱلْآخِرِينَ ﴿٣٨﴾ from multitude (will be) on ٱلْأَشْمَالِ ﴿٣٩﴾ those أَصْحَابُ who ٱلَّذِينَ on the Left Hand and those and boiling ٱلْغَاسِقِ ﴿٤٠﴾ fierce hot wind سَمُومٍ in ٱلْيَمِينِ the Left Hand neither ٱلْأَسْوَدِ black smoke ٱلْبُخْمُورِ ﴿٤١﴾ of ٱلْظِلِّ and shadow and ٱلْمُتَّقِ water ٱلْمُتَّقِ cool وَلَا nor كَرِيمٍ ﴿٤٢﴾ good إِنْهُمْ they كَانُوا (were) قَبْلَ (were) قَبْلَ indulged in luxury وَكَانُوا and were يُصِرُّونَ and used to يَقُولُونَ and become تُرَابًا dust وَعِظَامًا indeed be resurrected لَمَبْعُوثُونَ ﴿٤٣﴾ shall we then and ٱلْأَوَّلِينَ bones say (O ٱلَّذِينَ our forefathers the first ٱلَّذِينَ and also and those ٱلْأَوَّلِينَ those of old ٱلَّذِينَ verily مُحَمَّدًا Muhammad) to ٱلْأَوَّلِينَ all will be surely gathered together لَمَجْمُوعُونَ of later time well known مَعْلُومٍ Day يَوْمَ appointed meeting

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? 48. "And also our forefathers?" 49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. 50. "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَنْتُمُ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَا تَكُونُونَ مِنْ شَجَرٍ مِنْ زُفَيْرٍ ﴿٥٢﴾ فَٱلَّذِينَ مِنهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَرِبُوا عَلَيْهِ مِنْ ٱلْأَشْمَالِ ﴿٥٤﴾ فَشَرِبُوا شَرِبَ ٱلْأَشْمَالِ هَذَا تُرْتَلِّمُونَ يَوْمَ ٱلَّذِينَ ﴿٥٥﴾ تَعْنُ خَلَقْتُمْ فَلَوْلَا تَصَدَّقُونَ ﴿٥٦﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٧﴾ مَا تَعْنُ تَخْلُقُونَهُ أَمْ نَحْنُ ٱلْمُخْلِقُونَ ﴿٥٨﴾ تَعْنُ قَدْ زُنَّ بِنَعْمِكُمْ ٱلْمَوْتُ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٥٩﴾

ثُمَّ إِنَّكُمْ أَنْتُمُ ٱلْمُكَذِّبُونَ the erring-ones O أَنْتُمُ verily you ثُمَّ إِنَّكُمْ of شَجَرٍ trees of تَعْنُ you verily will eat لَا تَكُونُونَ the deniers

nay, بَلْ indeed undone (ruined, punished) لَمْعَرُونَا ﴿٥٦﴾ we are
 the الْمَاءَ do you see أَفَرَأَيْتُمْ are deprived مَحْرُومُونَ ﴿٥٧﴾ we but
 who أَنْزَلْنَاهُ is it you مَأْتِمُمْ you drink تَشْرَبُونَ ﴿٥٨﴾ that water
 نَحْنُ or أَمْ the rain clouds الْمُنْزِلُ from مِنْ cause it to come down
 are the causers of it to come down الْمُنْزِلُونَ ﴿٥٩﴾ We

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) 66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٥٦﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٥٧﴾ مَا أَنْتُمْ أَشْجَرَتِهَا أَمْ نَحْنُ الْمُنْشِقُونَ ﴿٥٨﴾ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٥٩﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٠﴾ فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ﴿٦١﴾ وَإِنَّكُمْ لَقُْسَمٌ لَوْ تَعْلَمُونَ عَظِيمًا ﴿٦٢﴾

لَوْ نَشَاءُ if نَشَاءُ We willed جَعَلْنَاهُ We could make it أَجَاًا salt فَلَوْلَا
 do you see أَفَرَأَيْتُمُ you give thanks تَشْكُرُونَ ﴿٥٦﴾ why then do not
 النَّارَ the fire الَّتِي which تُورُونَ ﴿٥٧﴾ you kindle مَا أَنْتُمْ is it you
 We نَحْنُ or أَمْ the tree thereof أَشْجَرَتِهَا who made to grow
 a تَذْكِرَةً have made it جَعَلْنَاهَا We نَحْنُ are the Growers الْمُنْشِقُونَ ﴿٥٨﴾
 for the travellers وَمَتَاعًا and an article of use لِلْمُقْوِينَ ﴿٥٩﴾
 فَسَبِّحْ then glorify بِاسْمِ رَبِّكَ your Lord الْعَظِيمِ ﴿٦٠﴾
 by setting بِمَوْقِعِ I swear أَقْسَمُ so verily فَلَا the Most-Great
 النُّجُومِ ﴿٦١﴾ of the stars وَإِنَّكُمْ لَقُْسَمٌ and verily that is تَعْلَمُونَ if لَوْ
 great عَظِيمًا ﴿٦٢﴾ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allâh)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily, that is indeed a great oath, if you but know.

إِنَّهٗ لَقُرْآنٌ كَرِيمٌ ﴿٧٦﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَهَذَا الْحَدِيثُ أَنْتُمْ مُذْهِبُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينٌ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُدَّ لَهُمْ أَنْ يَرَوْا كَبِيرَ مَدِينٍ ﴿٨٥﴾ ثُمَّ يَرْجِعُوا نَفْسَهُمْ نَازِلِينَ ﴿٨٦﴾

an ﴿٧٦﴾ indeed a recital (the Quran) لَقُرْآنٌ verily this is
none لا well-guarded ﴿٧٨﴾ a Book كِتَابٍ in في honorable
A تَنْزِيلٌ the purified ﴿٧٩﴾ but إِلَّا touches it يَمَسُّهُ
is أَفَهَذَا of the worlds الْعَالَمِينَ the Lord رَبِّ from مِن Revelation
and مُذْهِبُونَ deny ﴿٨١﴾ (that) you أَنْتُمْ a talk الْحَدِيثُ it such
you أَنْكُمْ that you تُكَذِّبُونَ ﴿٨٢﴾ your provision رِزْقَكُمْ you make it
﴿٨٣﴾ it reaches بَلَغَتِ when إِذَا then why not فَلَوْلَا deny (Him)
are ﴿٨٤﴾ at the moment حِينٌ and you أَنْتُمْ the throat
than مِنْكُمْ to him إِلَيْهِ are nearer أَقْرَبُ but We وَنَحْنُ looking on
if إِنَّ then why not فَلَوْلَا you see ﴿٨٥﴾ not لَا بُدَّ but وَلَكِنْ you
from the reckoning and مَدِينٍ ﴿٨٥﴾ exempt عَمَّا you are كُنْتُمْ
you are كُنْتُمْ if إِنَّ bring back the soul يَرْجِعُونَ recompense
truthful ﴿٨٦﴾

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). 78. In a Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'ân) from the Lord of the 'Ālāmîn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'ân) that you (disbelievers) deny? 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

At-Tabarî) 86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) — 87. Bring back the soul (to its body), if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٦﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٠﴾ فَنَزْلٌ مِنْ جَهِيمٍ ﴿٩١﴾

فَأَمَّا then إِنْ if كَانَ he be مِنَ of الْمُقَرَّبِينَ ﴿٨٦﴾ those brought near (to Allah) فَرَوْحٌ rest and وَرَيْحَانٌ provision and وَجَنَّتْ ﴿٨٧﴾ and a Garden of Delights those أَصْحَابِ of مِنَ he be كَانَ if إِنْ and yet وَأَمَّا of delights then (there) is safety and peace فَسَلَامٌ ﴿٨٨﴾ on the Right Hand الَّذِينَ ﴿٨٩﴾ those أَصْحَابِ from مِنَ for you لَّكَ on the Right Hand وَأَمَّا the الضَّالِّينَ ﴿٩٠﴾ the denying of مِنَ he be كَانَ if إِنْ and yet the مُكَذِّبِينَ ﴿٩١﴾ erring فَنَزْلٌ from جَهِيمٍ ﴿٩٢﴾ then (for him) is entertainment boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), 93. Then for him is an entertainment with boiling water.

وَنَصِيلَةٌ جَهِيمٌ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

وَنَصِيلَةٌ and burning جَهِيمٌ ﴿٩٤﴾ in Hell-fire إِنْ verily هَذَا with certainty حَقُّ ﴿٩٥﴾ this is الْيَقِينِ an absolute truth فَسَبِّحْ so glorify بِاسْمِ with praises the Name رَبِّكَ of your Lord الْعَظِيمِ ﴿٩٦﴾ the Most Great

94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

سُورَةُ الْحَدِيدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

سَبَّحَ لِلَّهِ glorifies (for) Allah مَا whatsoever in the السَّمَوَاتِ sky and the earth وَالْأَرْضِ and He is الْعَزِيزُ the All-Mighty and the king of the kingdom السَّمَوَاتِ His is لَهُ All-Wise ﴿١﴾ and causes death وَيُمِيتُ He gives life and the earth وَالْأَرْضِ and He is عَلَى over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٢﴾ is Most Able ﴿٣﴾ He is the Most High وَالظَّاهِرُ and the Last وَالْآخِرُ and the Most Near وَالْبَاطِنُ and He is بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿٤﴾ the All-Knower هُوَ He is الَّذِي who خَلَقَ created السَّمَوَاتِ the heavens وَالْأَرْضِ the earth and in فِي six سِتَّةِ أَيَّامٍ days ثُمَّ and then اسْتَوَى rose عَلَى over الْعَرْشِ the throne يَعْلَمُ He knows مَا what يَلِجُ goes فِي into الْأَرْضِ the earth وَمَا what يَخْرُجُ and what يَنْزِلُ descends مِنَ from السَّمَاءِ the sky وَمَا what يَعْرُجُ ascends فِيهَا thereto وَهُوَ and He is مَعَكُمْ and you are أَيْنَ where كُنْتُمْ you may be وَاللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do ﴿٤﴾ is the All-Seer

Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First

(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَهُمْ مَلِكٌ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُرْجِعُ الْبَلَدَ فِي النَّهَارِ وَيُورِثُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُتَسَخِّفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِنْكُمْ كَيْفَ

and of the heavens **الْأَرْضِ** the kingdom **مُلْكُ** His is **لَهُ**
 all the matters **الْأُمُورِ** return **رُجِعَ** Allah **اللَّهُ** and to **وَالِىَ** the earth
 and merges **يُؤَلِّجُ** day **النَّهَارَ** into **فِى** night **الَّيْلَ** He merges
 full knowledge **عِلْمٍ** and He has **وَهُوَ** night **الَّيْلَ** into **فِى** day **النَّهَارَ**
 you believe **مَامِنُوا** in the breasts **الْأُصْدُورِ** of whatsoever is **بِمَاتِ**
 and His Messenger (Muhammad) **وَرَسُولِهِ** in Allah **بِاللَّهِ**
 trustees **ثُمَّتَلَفَيْنَ** He has made you **جَعَلَكَ** of what **مِمَّا** spend
 of you **مِنْكُمْ** who believe **مَامِنُوا** and those **وَالَّذِينَ** whereof
 and **وَمَا** a great **كَبِيرٌ** reward **أَجْرٌ** theirs (will be) **لَهُمْ** and spend
 you believe **لَتُؤْمِنُوا** that not **لَا** with you **لَكُمْ** what is the matter
 invites you **يَدْعُوكُمْ** and the Messenger **وَالرَّسُولُ** in Allah **بِاللَّهِ**
 He has taken **أَتَاكُمْ** and indeed **وَقَدْ** in your Lord **بِرَبِّكُمْ** to believe
 real believers **مُؤْمِنِينَ** you are **كُمْ** if **إِنْ** your covenant **مِيثَاقُكُمْ**

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allâh! While the

Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ يُتْلَىٰ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ
أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِيٰ مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَعْظَمَ
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

هُوَ الَّذِي He is who يُنَزِّلُ sends down عَلَى His slave عَبْدِهِ to His slave ٩ ءَايَاتٍ signs
يُتْلَىٰ that He may bring you out لِيُخْرِجَكُم manifest signs
أُظْلِمَتِ إِلَى the darknesses إِلَى the light النُّورِ وَإِنَّ and verily اللَّهُ
Most Merciful رَّحِيمٌ ﴿٩﴾ full of kindness لَرَؤُوفٌ to you بِكُمْ Allah is
وَمَا لَكُمْ that not أَلَّا with you لَكُمْ and what is the matter وَمَا
and to Allah of Allah the (Way) cause سَبِيلِ in spend
and the السَّمٰوٰتِ the heritages مِيرَاثُ belongs
لَا earth لَا equal are بَيْنَكُمْ among you مِّنْ those who أَنْفَقَ
the conquering (of Makkah) الْفَتْحِ before قَبْلِ (from) spent
وَقَتْلِ أَوْلِيَّكَ such أَعْظَمَ are greater دَرَجَةً in degree
and الَّذِينَ those أَنْفَقُوا who spent مِن بَعْدِ afterwards وَقَتْلُوا
the الْحَسَنَىٰ Allah has promised وَعَدَ But to all fought
وَاللَّهُ best (reward) اللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do خَبِيرٌ ﴿١٠﴾
is All-Aware

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

مَنْ ذَا الَّذِي يَمْرُضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَمْ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ
أَيْدِيهِمْ وَبِأَنْفُسِهِمْ يُثَرِّقُونَ يَوْمَ جَنَّتٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُتَّقُونَ

وَالْمُتَّقِينَ لِلَّذِينَ آمَنُوا أَنْظُرُوا أَنْفُسَكُمْ فَإِنْ رَجَعْتُمْ وِرَاءَكُمْ فَأَلْتِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَمْ يَأْبَ بَاطِنُ فِيهِ
الرَّحْمَةُ وَظُهُرُهُ مِنْ فِتْنَةِ الْعَذَابِ ﴿١٣﴾

مَنْ who is he that الَّذِي who يَقْرِضُ will lend اللَّهُ Allah قَرْضًا loan
then (Allah) will increase it manyfold فَيُضَاعِفُهُ a goodly حَسَنًا loan
reward أَجْرٌ and he will have وَلَهُ to his credit (for him) لَمْ
the كَرِيمٌ ﴿١١﴾ you shall see تَرَى on the Day يَوْمَ a good
believing men وَالْمُؤْمِنَاتِ and believing women يَسْعَى running نُورُهُمْ
and by their right hands وَبِأَيْمَانِهِمْ before them بَيْنَ أَيْدِيهِمْ their light
بُشْرَتِكُمْ Glad tidings for you الْيَوْمَ this Day جَنَّاتُ Gardens تَجْرِي
flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا
therein ذَلِكَ that هُوَ it is الْقَوْرُ success الْعَظِيمُ ﴿١٢﴾ on يَوْمَ the great
and the day يَقُولُ will say الْمُتَّقُونَ hypocrites men وَالْمُتَّقِينَ
wait أَنْظُرُوا who believe آمَنُوا to those لِلَّذِينَ hypocrites women
it قَرْنَيْسُ for us مِنْ let us get something نُورَكُمْ your light قِيلَ will be said
وَرَاءَكُمْ go back رَجِعُوا to your rear فَأَلْتِسُوا then seek نُورًا
a light فَضُرِبَ between them بَيْنَهُمْ so will be put up سُورٍ a wall لَمْ
will be mercy الرَّحْمَةُ in it فِيهِ inside it بَاطِنُ a gate therein
the torment الْعَذَابِ ﴿١٣﴾ facing toward مِنْ فِتْنَةِ and outside it وَظُهُرُهُ

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). 12. On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يَأْتِدُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ أَنْتُمْ أَنْفُسُكُمْ وَمَنْ يَصْنَعُهُمْ وَأَرْبَابُهُمْ وَغَرَضُكُمْ أَلَا مَا فِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَضَكُمْ
يَا اللَّهُ الْغُرُورُ ﴿١٤﴾ قَالُوا يَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَا أَوْسَكُمُ النَّارُ مِنْ مَوْلَانَكُمْ وَيَسْ أَلْمِصِيدُ ﴿١٥﴾

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾ (١٦)

يَكُونُوا were not أَلَمْ (the hypocrites) will call them (believers) نَكُنْ we نَعْمُكُم with you قَالُوا they (believers) will reply بَلَى وَلَكِنَّكُمْ and فَتَنَّا led into temptations أَنْفُسَكُمْ yourselves وَرَبَّيْتُمْ and you doubted وَارْتَبْتُمْ looked forward (for our destruction) وَعَرَّيْتُمْ and you were deceived الْأَمَانِيُّ by false desires حَتَّى till جَاءَ the command أَمْرُ اللَّهِ of Allah وَعَرَّيْتُمْ and deceived you فَالْيَوْمَ the chief deceiver ﴿الْفَرُودُ﴾ in the respect of Allah لَا Day not يَوْمَئِذٍ shall be taken مِنْكُمْ from you وَفِيْهِ ransom وَلَا nor of الَّذِينَ those who كَفَرُوا disbelieved مَاؤُسَكُمْ your abode and أَتَارُ the Fire هِيَ that is مَوَلَاكُمْ your friend (place) وَفِيْهِ the time يَأْنِ Has not أَلَمْ the destination ﴿الْوَصِيْدُ﴾ worst is be humbled تَخْشَعَ to أَنْ who believe آمَنُوا for those الَّذِينَ come قُلُوبُهُمْ their hearts لِذِكْرِ by Reminder اللَّهُ of Allah وَمَا and that نَزَلَ which has been revealed مِنَ of الْحَقِّ the truth وَلَا and not يَكُونُوا they become كَالَّذِينَ as those who أُوتُوا the received الْكِتَابَ the Scripture مِنْ قَبْلُ before فَطَالَ and was prolonged عَلَيْهِمْ and so were hardened قَسَتْ the term الْأَمَدُ their hearts وَكَثِيرٌ and many مِنْهُمْ of them فَاسِقُونَ ﴿١٦﴾ were rebellious

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." 15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

to the earth *الْأَرْضَ* gives life *يَحْيِي* Allah *اللَّهُ* that *أَنَّ* know *أَعْلَمُوا* *بَعْدَ* after *مَوْتِهَا* its death *قَدْ* indeed *بَيَّنَّا* We have made clear *لَكُمُ* the signs *لَعَلَّكُمْ* so that you *تَعْقِلُونَ* understand *إِنَّ* and alms-giving *الْمُصَدِّقِينَ* the alms-giving men *وَالْمُصَدِّقَاتِ* verily a *قَرْضًا* loan *حَسَنًا* to Allah *اللَّهُ* and who lent *وَأَقْرَضُوا* women *يُّضَاعَفُ* it shall be increased manifold *لَهُمْ* for them *وَلَهُمْ* and theirs (shall be) *أَجْرٌ* reward *كَرِيمٌ* honorable (good) *وَالَّذِينَ* and those who *آمَنُوا* believe *بِاللَّهِ* in Allah *وَرُسُلِهِ* and His Messengers *أُولَئِكَ هُمُ* they are the truthful *وَالشُّهَدَاءُ* and martyrs *عِنْدَ رَبِّهِمْ* with their Lord *لَهُمْ* they shall have *أَجْرُهُمْ* their reward *وَنُورُهُمْ* and their light *وَالَّذِينَ* and those who *كَفَرُوا* disbelieve *وَكَذَّبُوا* deny *بِآيَاتِنَا* Our signs *أُولَئِكَ* they *أَصْحَابُ* shall be the dwellers of the Blazing Fire *الْجَحِيمِ*

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَبِئْسَ وَلَهُ وَرِثَةٌ وَتَفَاخُرُ بَيْنَكُمْ وَتَكَاثُرُ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ

الْكَفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْدُهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٢﴾

أَعْلَمُوا أَنَّمَا نَبَاتُ الدُّنْيَا الْحَيَاةُ الدُّنْيَا that only know أَنَّمَا play وَلَهُوَ and amusement وَزِينَةٌ and pomp وَتَفَاخُرٌ and mutual boasting بَيْنَكُمْ among you وَتَكَاثُرٌ and rivalry فِي in respect of wealth وَالْأَوْلَادُ of children كَمَثَلِ as the likeness of غَيْثٍ rain أَعْجَبَ (vegetation after)rain الْكَفَّارَ to the tillers is pleasing فَتَرْدُهُ it dries up يَهِيجُ afterwards ثُمَّ its growth مُصْفَرًا turning yellow ثُمَّ then يَكُونُ it becomes حُطَمًا straw وَفِي the Hereafter عَذَابٌ the torment شَدِيدٌ a severe وَمَغْفِرَةٌ and forgiveness مِنَ from اللَّهِ Allah وَرِضْوَانٌ and good pleasure وَمَا of the world الدُّنْيَا the life الْحَيَاةُ and is not but إِلَّا a deceiving الْفُرُورِ enjoyment ﴿١٢﴾

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣﴾ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٤﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٥﴾

سَابِقُوا Race one with another in hastening إِلَىٰ towards مَغْفِرَةٍ forgiveness مِّن from رَبِّكُمْ your Lord وَجَنَّةٍ (towards) عَرْضُهَا Paradise عَرْضُهَا as the width كَعَرْضِ width whereof is السَّمَاءِ heaven وَالْأَرْضِ earth أُعِدَّتْ and prepared لِلَّذِينَ for those ءَامَنُوا

that **وَرُسُلُهُ** and His Messengers **بِاللَّهِ** in Allah who believe on whom **مَنْ** He bestows **يُؤْتِيهِ** of Allah **اللَّهُ** the Grace **فَضْلٌ** is of **الْفَضْلِ** the Owner **ذُو** and Allah is **وَاللَّهُ** He pleases **يَشَاءُ** of **الْعَظِيمِ** Great **مَا** not **أَصَابَ** befalls **مِنْ** of **مُصِيبَةٍ** your **أَنْفُسِكُمْ** in **فِي** nor **وَلَا** the earth **الْأَرْضِ** on **فِي** calamity before **مِنْ قَبْلِ** a Book (of Decrees) **كِتَابٍ** in **فِي** but **إِلَّا** serves that is **ذَلِكَ** verily **إِنَّ** We bring it into existence **نُزَاهًا** that **أَنْ** you **تَأْسُوا** in order that not **لَيْسَ** easy **يَسِيرٌ** Allah **اللَّهُ** for **عَلَى** you **عَلَى** may be sad **مَا** over **فَأَنْتُمْ** what **وَلَا** you fail to get **تَقْرَبُوا** nor **وَلَا** has been given to you **مَائِدِكُمْ** because of what **بِمَا** rejoice **وَاللَّهُ** and Allah **لَا** not **يُحِبُّ** likes **كُلِّ** any **مُخْتَالٍ** prideful **فَخُورٍ** **١٦** boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

الَّذِينَ يَبْتَغُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۖ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۚ ۞

الَّذِينَ **يَبْتَغُونَ** those who **وَيَأْمُرُونَ** are misers **النَّاسَ** and enjoin upon people **بِالْبَخْلِ** miserliness **وَمَنْ** and whoever **يَتَوَلَّ** turns away **فَإِنَّ** then verily **اللَّهُ** Allah **هُوَ** He is **الْغَنِيُّ** Rich **الْحَمِيدُ** Worthy of **رُسُلَنَا** our Messengers **لَقَدْ** indeed **أَرْسَلْنَا** We have sent **وَأَنْزَلْنَا** with clear proofs **وَالْبَيِّنَاتِ** and We revealed **مَعَهُمُ** with them

that may **يَقُومَ** and the balance **وَالْمِيزَانَ** the scripture **الْكِتَابَ**
 and We sent down **وَأَنزَلْنَا** justice **بِالْقِسْطِ** mankind **النَّاسَ** keep up
 and **وَمَنْفَعُ** mighty **شَدِيدُ** power **بِأَسْ** wherein is **فِيهِ** iron **الحديدُ**
 Allah **اللهُ** and that may know **وَلَيَعْلَمَ** for mankind **لِلنَّاسِ** benefits
 in **بِالْعَيْبِ** and His Messengers **وَرُسُلُهُ** will help Him **يَنْصُرُهُ** who **مَنْ**
 the unseen **إِنَّ** Allah is **قَوِيٌّ** All-Strong **عَزِيزٌ** All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
 25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٦١﴾
 ثُمَّ فَتَيْنَا عَلَىٰ عَادٍ إِبْرَاهِيمَ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
 اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَابِنَهَا
 فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٦٢﴾

and Abraham **وَأِبْرَاهِيمَ** Noah **نُوحًا** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ**
 and we placed **وَجَعَلْنَا** in **فِي** their offspring **ذُرِّيَّتِهِمَا** the nubû **النُّبُوَّةَ**
 and among them **فَمِنْهُمْ** and scripture **وَالْكِتَابَ** Prophethood
 are **فَاسِقُونَ** of them **مِنْهُمْ** and many **وَكَثِيرٌ** are guided ones
 after them **رُسُلِنَا** We sent **فَقَفَّيْنَا** then **ثُمَّ** rebellious
 of **مَرْيَمَ** son **ابْنِ** Jesus **يَعِيسَى** and We sent **وَقَفَّيْنَا** Messengers
 and We placed **وَجَعَلْنَا** the Gospel **الْإِنْجِيلَ** and gave him **وَأَتَيْنَاهُ**
 followed **اتَّبَعُوهُ** of those who **الَّذِينَ** hearts **قُلُوبَ** in **فِي** placed
 But the **وَرَهَابَانِيَّةً** and mercy **وَرَحْمَةً** compassion **رَأْفَةً** him

not مَا which they invented for themselves أَبَدَعُوا monasticism seeking كَتَبَتْهَا but إِلَّا for them عَلَيْهِمْ We did prescribe it they did رَعَوْهَا but not فَمَا (of) Allah الله the pleasure رِضْوَانُ observe it حَقِّ with the right of رِعَايَتِهَا its observance فَتَاتَيْنَا so among them آمَنُوا believed مِّنْهُمْ أَجْرَهُمْ We gave their reward وَكَثِيرٌ and many مِّنْهُمْ فَسِيقُونَ ﴿٧٦﴾ rebellious

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٦﴾ إِنَّمَا يَعْزَّزُ أَهْلَ الْكِتَابِ إِلَّا يَفْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٧﴾

يَأْتِيهَا O you الَّذِينَ who آمَنُوا believe اتَّقُوا fear الله Allah وَآمِنُوا and believe بِرَسُولِهِ in His Messenger يُؤْتِكُمْ He will give you كِفْلَيْنِ a double portion مِنْ رَحْمَتِهِ of His Mercy وَيَجْعَلْ you shall walk تَمْشُونَ a light نُورًا to you لَكُمْ by which وَيَغْفِرْ and He will forgive لَكُمْ you وَاللَّهُ Most Merciful رَحِيمٌ Oft-Forgiving ﴿٧٦﴾ so that يَعْزَّزُ they قَدْ رُونَ of the Scripture الْكِتَابِ the people أَهْلُ have power عَلَى over شَيْءٍ anything مِنْ (from) فَضْلِ the Grace is in Allah's يَدِ the Grace وَاللَّهُ of Allah وَأَنَّ He bestows it يُؤْتِيهِ مَنْ on whomsoever يَشَاءُ He wills وَاللَّهُ Great الْفَضْلِ the Owner of ذُو and Allah is

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكَ نَوْعٌ مِمَّا تَعْظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her the statement قَوْلَ Allah has heard سَمِعَ indeed قَدْ
her husband زَوْجِهَا concerning فِي disputes with you تُجَادِلُكَ that
وَتَشْتَكِي and she complains إِلَى to Allah وَاللَّهُ and Allah يَسْمَعُ
تَحَاوُرَكُمَا the conversation between you both إِنَّ verily اللَّهُ
who سَمِعَ Allah is All-Hearer بَصِيرٌ ﴿١﴾ All-Seer الَّذِينَ those يُظَاهِرُونَ
مَا their wives مِنْ among you مِنْ make unlawful نِسَائِهِمْ
can أُمَّهَاتُهُمْ none can be their mothers هُنَّ they not
who gave them وَلَدْنَهُمْ those إِلَّا except الَّتِي
birth وَإِنَّهُمْ and verily لَيَقُولُونَ مُنْكَرًا they say an evil مِنَ الْقَوْلِ
word زُورًا and a lie وَإِنَّ and verily اللَّهُ Allah is لَعَفُوفٌ
who غَفُورٌ Oft-Pardoning وَالَّذِينَ and those يُظَاهِرُونَ
their wives نِسَائِهِمْ to make unlawful by Dhihar utterance ثُمَّ
then يَعُودُونَ wish to go back لِمَا from what قَالُوا they said فَتَحْرِيرُ
they touch رَقَبَةٍ so freeing of a slave مِنْ قَبْلِ before أَنْ that يَتَمَاسَّا
each other ذَلِكَ is تَعْظُونَ you are exhorted بِهِ to it وَاللَّهُ
and Allah is بِمَا of what تَعْمَلُونَ you do خَبِيرٌ ﴿٣﴾ All-Aware

Sûrat Al-Mujâdilah

(The Woman who disputes) LVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihâr* (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ مَتْنَابَعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامَ سِتِينَ مِسْكِيْنًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتُورًا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُ لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٢﴾ يَوْمَ يُبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٣﴾

فَمَنْ then fasting فَصِيَامَ (he) finds not and he who لَمْ before أَنْ successive مَتْنَابَعَيْنِ for two months is لَمْ يَسْتَطِعْ and for him who فَمَنْ they both touch each other of the سِتِينَ sixty is the feeding فَاطْعَامَ unable to do so in order that you may believe لِتُؤْمِنُوا that is ذَلِكَ poor the حُدُودُ and these are تِلْكَ and His Messenger وَرَسُولُهُ Allah torment عَذَابٌ and for disbelievers وَلِلْكَافِرِينَ of Allah limits أَلِيمٌ ﴿١﴾ a painful إِنَّ الَّذِينَ verily يُحَادُّونَ those who oppose اللَّهُ وَرَسُولَهُ Allah and His Messenger كِتُورًا and they will be disgraced كَمَا they did as كَتَبَ the الَّذِينَ were disgraced الَّذِينَ from قَبْلِهِمْ and وَقَدَّ before them مِنْ قَبْلِهِمْ those were disgraced الَّذِينَ from قَبْلِهِمْ and indeed أَنْزَلْنَا We have sent down آيَاتِنَا Signs يَتَذَكَّرُ clear وَلِلْكَافِرِينَ on يَوْمَ disgracing مُّهِينٌ ﴿٢﴾ torment عَذَابٌ and for the disbelievers جَمِيعًا اللَّهُ (when) will resurrect them يَوْمَ the Day they did عَمِلُوا of what and inform them فَيُنَبِّئُهُمْ together while they have نَسُوهُ Allah has kept account of it أَحْصَاهُ Allah has kept account of it and Allah is عَلَى all شَيْءٍ Witness شَهِيدٌ ﴿٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Âyât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٦﴾

أَلَمْ تَرَ that Allah ﷻ knows and whatsoever in the heavens السَّمَوَاتِ is in whatsoever في whatsoever secret النَّجْوَى any مِنْ there is يَكُونُ not مَا the earth الْأَرْضِ is on لَا but هُوَ of three ثَلَاثَةٍ council رَابِعُهُمْ He is وَلَا their fourth nor خَمْسَةٍ of five He is وَلَا their sixth سَادِسُهُمْ nor آدَى of less مِنْ that ذَلِكَ and not أَكْثَرُ more إِلَّا but هُوَ He is مَعَهُمْ with them أَيْنَ مَا wheresoever كَانُوا they may be ثُمَّ they did عَمِلُوا of what يَوْمَ He will inform them يُنَبِّئُهُمْ then إِنَّ of Resurrection الْقِيَمَةِ Allah is ﷻ verily بِكُلِّ شَيْءٍ All-Knower أَلَمْ you تَرَ have not عَلِيمٌ ﴿٥﴾ of every thing الَّذِينَ (to) نُهُوا those who عَنِ from النَّجْوَى they were forbidden نُهُوا to what they returned لِمَا and afterwards يَعُودُونَ councils ثُمَّ and conspired together وَيَتَنَجَّوْنَ from it عَنْهُ had been forbidden and disobedience وَمَعْصِيَةِ and wrong doing وَالْعُدْوَانِ for sin بِالْإِثْمِ they come to you جَاءُوكَ and when وَإِذَا to the Messenger الرَّسُولِ

يَا they greet you بِمَا not لَر with what they greet you
 within قِ and they say وَيَقُولُونَ Allah الله wherewith
 themselves لَوْلَا why not بَعْدَنَا should punish us Allah الله
 Hell جَهَنَّمَ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what
 وَيَصْلَوْنَهَا they will burn therein فَيَسْ and worst indeed is الْمَصِيرُ ﴿٥٨﴾
 that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا تَنَجَيْتُمْ فَلَا تَلَجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَوْا بِاللَّيْلِ وَالنَّهَارِ وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٨﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّا when تَنَجَيْتُمْ you hold
 secret counsel لَا don't تَلَجُوا hold secret counsel بِالْإِثْمِ for sin
 وَالْعُدْوَانِ and wrongdoing وَمَعْصِيَةِ and disobedience الرَّسُولِ towards
 the Messenger وَتَنَجَوْا but hold secret counsel بِاللَّيْلِ for
 righteousness وَالنَّهَارِ and piety وَأَتَقُوا and fear Allah الله الَّذِي
 unto Him إِلَيْهِ Whom إِلَيْهِ you shall be gathered ﴿٥٨﴾ إِنَّمَا only
 secret councils مِنَ الشَّيْطَانِ satan لِيَحْزُونَ that he may
 to those آمَنُوا who believe وَلَيْسَ but not بِضَرَارِهِمْ cause grief

with بِإِذْنِ except إِلَّا in anything شَيْئًا he can harm them
let put فَلْيَتَوَكَّلْ Allah الله and in وَعَلَى of Allah الله permission
the believers الْمُؤْمِنُونَ ﴿١٠﴾ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّجُوا فِي الْمَجَالِسِ فَاسْفَحُوا بَشَاحَ اللَّهِ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ
اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ
فَقَدِّمُوا بَيْنَ يَدَيْ جُحُوشِكُمْ صَدَقَ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who ءَامَنُوا O you الَّذِينَ are told قِيلَ when إِذَا believe to make room تَسَعَّجُوا you in فِي the assemblies فَاسْفَحُوا make room بَشَاحَ Allah الله will give room لَكُمْ to you وَإِذَا then rise up أَنْشُرُوا (you) are told when قِيلَ to rise up فَأَنْشُرُوا those ءَامَنُوا who believe مِنْكُمْ Allah الله will elevate الَّذِينَ you and those أُوتُوا who have been granted الْعِلْمَ knowledge دَرَجَاتٍ in degrees وَاللَّهُ and Allah بِمَا with what تَعْمَلُونَ you do خَيْرٌ ﴿١٠﴾ Well-Acquainted يَا أَيُّهَا الَّذِينَ ءَامَنُوا who ءَامَنُوا believe إِذَا when نَجَّيْتُمُ the Messenger الرُّسُولَ you consult in private فَقَدِّمُوا the Messenger جُحُوشِكُمْ before بَيْنَ يَدَيْ spend something خَيْرٌ that ذَلِكَ in charity صَدَقَ for you لَكُمْ will be better وَأَطْهَرُ purer and فَإِنْ But if لَمْ تَجِدُوا you find فَإِنَّ then verily Allah غَفُورٌ Oft-Forgiving رَحِيمٌ ﴿١١﴾ Most Merciful

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

مَا شَقَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيِ نَجْوَىٰكُمْ صَدَقْتُمْ ۖ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ ۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

your before بَيْنَ يَدَيِ spend مَا شَقَقْتُمْ are you afraid
 if then فَإِذَا in charity صَدَقْتُمْ private consultation
 not لَمْ تَفْعَلُوا (to) you عَلَيْكُمْ Allah الله and has forgiven وَتَابَ you do (it)
 Zakat (charity) الزَّكَاةَ and give وَآتُوا prayer الصَّلَاةَ then perform
 and وَأَطِيعُوا Allah الله and obey رَّسُولَهُ and His Messenger
 have أَلَمْ تَرَ you do تَعْمَلُونَ of what بِمَا All-Aware Allah is
 not تَرَ you seen إِلَى (to) الَّذِينَ those تَوَلَّوْا who take for friends قَوْمًا
 a people غَضِبَ Allah الله is angry عَلَيْهِمْ upon them مَا not هُمْ
 they are مِنْكُمْ of you وَلَا nor مِنْهُمْ of them وَيَحْلِفُونَ and they swear
 has أَعَدَّ know يَعْلَمُونَ while they وَهُمْ a lie عَلَى to الْكَذِبِ
 severe إِنَّهُمْ torment عَذَابًا for them اللَّهُ prepared to do تَعْمَلُونَ they used كَانُوا which مَا evil is سَاءَ
 thus أَخَذُوا أَيْمَانَهُمْ they have taken جُنَّةً their oaths فَصَدُّوا a screen
 so they hinder عَنْ they from سَبِيلِ the path اللَّهِ of Allah فَلَهُمْ
 a humiliating مُهِينٌ torment عَذَابٌ shall have

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

(Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَنْ تُنْفِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُمْ كَمَا يَحْلِفُونَ لَكَ وَيَمْسُحُونَ بِأَيْمَانِهِمْ عَلَىٰ شَيْءٍ آَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَاسِقُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَنْ تُنْفِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا their wealth them أَمْوَالُهُمْ will avail عَنْهُمْ never
أَوْلَادُهُمْ their children مِنْ against اللَّهِ Allah شَيْئًا anything أُولَٰئِكَ
أَصْحَابُ they أَصْحَابُ النَّارِ will be dwellers هُمْ of the Fire فِيهَا therein
خَالِدُونَ ﴿١٧﴾ to dwell forever يَوْمَ on the Day يَبْعَثُهُمُ when will
لَهُمُ they will swear كَمَا as يَحْلِفُونَ together جَمِيعًا Allah اللَّهُ
وَيَمْسُحُونَ to you لَكَ they swear يَحْلِفُونَ then they will
أَيْمَانِهِمْ they think أَنْتُمْ that they are عَلَىٰ شَيْءٍ on something آَلَا Lo!
إِنَّهُمْ they verily هُمْ they الْكَاذِبُونَ ﴿١٨﴾ are liars اسْتَحْوَذَ has overtaken عَلَيْهِمُ
ذِكْرُ so he has made them forget فَنَسَاهُمْ satan الشَّيْطَانُ (over) them
حِزْبُ they are أُولَٰئِكَ of اللَّهِ the remembrance
الشَّيْطَانِ the party حِزْبُ the party الشَّيْطَانِ of satan آَلَا Lo! إِنَّ
هُمْ they will be الْفَاسِقُونَ ﴿١٩﴾ the losers إِنَّ the losers الَّذِينَ those يُحَادُّونَ
وَرَسُولَهُ Allah اللَّهُ who oppose they will أُولَٰئِكَ and His Messenger
كَتَبَ the lowest الْأَذَلِّينَ ﴿٢٠﴾ among be فِي Allah
لَأَغْلِبَنَّ أَنَا I وَرُسُلِي and My Messengers ﴿٢١﴾ All-Mighty عَزِيزٌ All-Powerful قَوِيٌّ Allah اللَّهُ verily

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

Shaitân (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers! 20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢١﴾

who believe any people قَوْمًا you will find لَا not
 بِاللَّهِ in Allah وَالْيَوْمِ the Last and Day يُوَادُّونَ loving مَنْ
 حَادَّ those who oppose اللَّهَ Allah وَرَسُولَهُ and His Messenger وَلَوْ
 even though كَانُوا they were آبَاءَهُمْ fathers أَوْ or أَبْنَاءَهُمْ
 or إِخْوَانَهُمْ brothers أَوْ or عَشِيرَتَهُمْ their sons
 أُولَئِكَ kindred in قُلُوبِهِمْ He has written كَتَبَ for such
 Faith أَيَّدَهُمْ and strengthened them بِرُوحٍ with hearts
 وَيُدْخِلُهُمْ spirit (lights and true guidance) مِنْهُ from Himself
 جَنَّاتٍ He will admit them to Gardens تَجْرِي flowing under
 الْأَنْهَارُ which رِجَالٍ to dwell forever فِيهَا there in رَضِيَ
 Allah is pleased عَنْهُمْ with them وَرَضُوا and they are pleased
 عَنْهُ with Him أُولَئِكَ they are حِزْبُ the party اللَّهِ of Allah أَلَا
 Lo! إِنَّ verily حِزْبُ the party اللَّهِ of Allah هُمُ they الْمُفْلِحُونَ ﴿٢١﴾
 will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful.

سُورَةُ الْحَشْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِ الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَائَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

سَبَّحَ glorifies لِلَّهِ (to) Allah مَا whatsoever in the السَّمَوَاتِ and He وَمَا and whatsoever on the الْأَرْضِ the earth وَهُوَ the All-Mighty الْعَزِيزُ the All-Wise الْحَكِيمُ ﴿١﴾ He is هُوَ the All-Wise الَّذِي Who أَخْرَجَ drove out الَّذِينَ those who كَفَرُوا disbelieved مِنْ from أَهْلِ the people الْكِتَابِ the scripture مِنْ of their homes دِيَارِهِمْ from whereof لَمْ not you did think ظَنَنْتُمْ gathering مَا at the first لَوْلَا that يَخْرُجُوا they would get out وَظَنُّوا and they thought أَنَّهُمْ that مَانِعَتُهُمْ would defend them حُصُونُهُمْ their fortresses مِنْ from اللَّهِ Allah فَأَتَتْهُمْ reached them اللَّهُ But reached them مِنْ Allah's (torment) اللَّهُ (place) حَيْثُ whereof لَمْ not يَحْتَسِبُوا they expected it وَقَذَفَ -they expected it into قُلُوبِهِمْ their hearts الرُّعْبَ terror يُخْرِبُونَ they destroyed بُيُوتَهُمْ their own dwellings بِأَيْدِيهِمْ with their own hands وَأَيْدِ the hands الْمُؤْمِنِينَ and the hands فَاعْتَبِرُوا of the believers يَا أُولِيَ admonition الْأَبْصَارِ O you with eyes (to see) وَلَوْلَا and for اللَّهِ Allah عَلَيْهِمْ He would certainly have punished them الْجَلَائَ exile لَعَذَّبَهُمْ that كَتَبَ had it not been أَنْ in the الدُّنْيَا this world وَلَهُمْ and theirs shall be فِي in الْآخِرَةِ Hereafter عَذَابُ the torment النَّارِ of the Fire ﴿٣﴾

Sûrat Al-Hashr (The Gathering) LIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١﴾ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٢﴾ وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

ذَٰلِكَ that is بِأَنَّهُمْ because they شَاقُوا Allah opposed and رُسُولَهُ Allah opposes and وَمَنْ His Messenger يُشَاقِ and شَدِيدُ Allah then verily (is) severe الْعِقَابِ in punishment مَا in punishment قَطَعْتُمْ of you cut down لِينَةٍ the palm-trees أَوْ or تَرَكْتُمُوهَا you left them قَائِمَةً standing عَلَىٰ on أُصُولِهَا their roots فَبِإِذْنِ Allah it was by leave وَلِيُخْزِيَ of Allah الْفَاسِقِينَ might disgrace وَمَا the rebellious آتَاكَ and what رُسُولِهِ His Messenger مِنْهُمْ from them أَوْجَفْتُمْ for which not عَلَىٰ Allah to رَسُولِهِ His Messenger on it of خَيْلٍ gives But رِكَابٍ camelry وَلَا nor يُسَلِّطُ Allah He رُسُلَهُ power to عَلَىٰ over مَنْ whomsoever يَشَاءُ is Able قَدِيرٌ things over all and وَاللَّهُ wills

who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَخُرُوجُكُمْ مَعَهُمْ وَلَا تَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ بَشِيرٌ لَكُمْ بِكُذُوبِكُمْ ۖ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤْلِكَنَّ أَلَدُ بَرٍّ ثُمَّ لَا يَنْصُرُوهُمْ ۖ ﴾

who were نَافِقُونَ those إِلَى الَّذِينَ you observed تَر Have not أَلَمْ
those الَّذِينَ to their brothers لِإِخْوَانِهِمْ they say يَقُولُونَ hypocrites
of the الْكَذِبِ the people أَهْلِ among مِّن who disbelieve كَفَرُوا
we indeed will تَخْرِجَنَّ you are expelled لَئِنْ if كَذِبَتْ scripture
we shall obey نَطِيعٌ and not وَلَا with you مَعَكُمْ go out
you are قَاتِلَةٌ and if وَإِنْ ever أَبَدًا anyone أَحَدًا against you
and Allah وَاللَّهِ we shall indeed help you لَنَنْصُرَنَّكُمْ attacked
surely لَئِنْ verily are لَكَذِبُونَ ﴿١١﴾ that they إِتَيْنَهُم bears witness
they will go out يَخْرُجُونَ never لَا they are expelled أُخْرِجُوا if
they are attacked قَاتِلُوا and if وَلَئِنْ with them
they do help them يَنْصُرُوهُمْ and if وَلَئِنْ will help them
they لَنَنْصُرَنَّكُمْ ﴿١٢﴾ not لَا so (then) ثُمَّ their backs أَلَاذْبَرَ will turn
will be victorious

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By Allâh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you.” But Allâh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢﴾ لَا يُقْبِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا

يَعْقِلُونَ ﴿١١﴾ كَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ فَرِحُوا بِذُنُوبِهِمْ وَالْآلِ الْأُولَىٰ ﴿١٢﴾

لَأَنْتُمْ أَشَدُّ رَهْبَةً are more awful verily you لأنتم أَشَدُّ رَهْبَةً in as a fear because they their breasts than Allah that is بِأَنَّهُمْ لَا يَفْقَهُونَ ﴿١١﴾ a people are not who comprehend لَا together إِلَّا except in يَفْعِلُونَكُمْ they fight against you جَمِيعًا together except in قُرَى fortified towns or مِنْ or from رِثْلٍ behind جُدُرٍ walls is very شَدِيدٌ among themselves بَيْنَهُمْ their enmity بَأْسُهُمْ great but تَحْسِبُهُمْ as united جَمِيعًا you would think them because they are بَأْنَهُمْ that is ذَلِكْ are divided شَتَّىٰ their hearts قَوْمٌ لَا a people who understand ﴿١٢﴾ كَذَلِكَ (they) are كَذَلِكَ those الَّذِينَ like of their conduct أَمْرِهِمْ evil result وَبَالَ they tasted ذُقُوا immediate painful عَذَابٌ and for them آلِمْ ﴿١٣﴾ torment

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٤﴾ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٥﴾ يَأْتِيهَا الذِّكْرُ ۚ آمِنُوا أَنْتُمْ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٦﴾

كَذَلِكَ الشَّيْطَانُ they are like كَذَلِكَ الشَّيْطَانُ he says قَالَ when إِذْ (satan) قَالَ he disbelieves اكْفُرْ so when فَلَمَّا disbelieve كَفَرَ I am بَرِيءٌ free مِنْكَ of you إِنِّي I أَخَافُ Allah fear رَبَّ the Lord الْعَالَمِينَ ﴿١٤﴾ of the worlds فَكَانَ عَاقِبَتُهُمَا ﴿١٥﴾ so will be

the Fire النَّارِ in فِي that they will be أَتَمَّا end of both
 the recompence جَزَاءُ and that وَذَلِكَ therein فِيهَا abiding
 who الظَّالِمِينَ ﴿١٦﴾ O you يَا أَيُّهَا of wrong-doers, disbelievers
 every نَفْسٍ and let look وَلَتَنْظُرَنَّ Allah اللَّهُ fear آمَنُوا believe
 for tomorrow لَعَدُ he has sent forth قَدَمَتْ what مَا person
 is All-Aware خَبِيرٌ Allah اللَّهُ verily إِنَّ Allah اللَّهُ and fear
 you do تَعْمَلُونَ ﴿١٧﴾ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!" 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompence of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسُهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٦﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
 الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿١٧﴾ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
 اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبِ
 وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٩﴾

and not وَلَا تَكُونُوا be كَالَّذِينَ like those نَسُوا who forgot Allah اللَّهُ
 فَأَنْسَاهُمْ أَنْفُسُهُمْ their own selves أُولَٰئِكَ and He caused them to forget
 هُمُ those they are الْفَاسِقُونَ ﴿١٦﴾ the rebellious لَا the equal
 أَصْحَابُ the dwellers النَّارِ of the Fire وَأَصْحَابُ and the dwellers
 الْجَنَّةِ of the paradise أَصْحَابُ (it is) the dwellers الْجَنَّةِ
 هُمُ paradise they الْفَائِزُونَ ﴿١٧﴾ We sent أَنْزَلْنَا if لَوْ
 عَلَىٰ Quran هَٰذَا this down on جَبَلٍ a mount لَّرَأَيْتَهُ
 مُتَصَدِّعًا humbling itself خَاشِعًا would have seen it
 مِنَ خَشْيَةِ the fear اللَّهُ of Allah اللَّهُ وَتِلْكَ and such الْأَمْثَلُ
 لِلنَّاسِ which we put forward نَضْرِبُهَا to mankind لَعَلَّهُمْ

whom **اللّٰهُ** Allah **هُوَ** He is reflect **يَنْفَكِّرُونَ** that they may
 the All-Knower **عَلِيمٌ** He **هُوَ** but **إِلَّا** god (there is) **لَا** no **إِلَٰهَ**
 the **الرَّحْمَنُ** He is **هُوَ** and the seen **وَالشَّهَادَةُ** of the unseen **الْغَيْبِ**
 the Most Merciful **الرَّحِيمُ** Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ **اللّٰهُ** **الَّذِي** **لَا** **إِلَٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ**
سُبْحَانَ **اللّٰهِ** **عَمَّا** **يُشْرِكُونَ** **هُوَ** **اللّٰهُ** **الْخَلَّاقُ** **الْبَارِئُ** **الْمُصَوِّرُ** **لَهُ** **الْأَسْمَاءُ** **الْحُسْنَى** **يُسَبِّحُ** **لَهُ** **مَا** **فِي**
السَّمَوَاتِ **وَالْأَرْضِ** **وَهُوَ** **الْعَزِيزُ** **الْحَكِيمُ**

هُوَ **اللّٰهُ** Allah **الَّذِي** whom **لَا** (there is) no **إِلَٰهَ** god **إِلَّا**
 the One Free **السَّلَامُ** the Holy **الْقُدُّوسُ** the King **الْمَلِكُ** He **هُوَ** but
 the Watcher **الْمُهَيِّمُ** the Giver of security **الْمُؤْمِنُ** from all defects
 the Compeller **الْجَبَّارُ** All-Mighty **الْعَزِيزُ** over His creatures
 above **عَمَّا** Allah **اللّٰهُ** Glory is to **سُبْحَانَ** the Supreme **الْمُتَكَبِّرُ**
اللّٰهُ He is **هُوَ** they associate partners with him **يُشْرِكُونَ** all that
 Allah **الْخَلَّاقُ** the Creator **الْبَارِئُ** the Inventor of all things **الْمُصَوِّرُ**
 the Bestower of forms **لَهُ** to Him belong **الْأَسْمَاءُ** Names **الْحُسْنَى**
 the Best **يُسَبِّحُ** glorify **لَهُ** Him **مَا** all that is **فِي** in **السَّمَوَاتِ** the
 the All- Mighty **الْعَزِيزُ** and He is **هُوَ** and the earth **وَالْأَرْضِ** heavens
 the All-Wise **الْحَكِيمُ**

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver

of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

سُورَةُ الْمُحْتَمَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَآيَتِيَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْ مِنْكُمْ فَفَدَّ ضَلَّ سَوَاءَ السَّبِيلِ ۖ إِنْ يَشْقَوْكُمْ بِكُونِ لَكُمْ أَعْدَاءُ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۚ

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا not لَا take عَدُوِّي My showing enemies وَعَدُوَّكُمْ as friends أَوْلِيَاءَ and your enemies تُلْقُونَ affection وَقَدْ towards them إِلَيْهِم they have كَفَرُوا while جَاءَكُمْ in what disbelieved the الْحَقِّ of مِنْ has come to you the Messenger وَإِيَّاكُمْ and have driven out truth your رَبِّكُمْ in Allah بِاللَّهِ you believe because أَنْ yourselves in Lord إِنْ if كُنْتُمْ you have حَرَجْتُمْ come forth جِهَدًا to strive فِي My good pleasure مَرْضَاتِي and to seek سَبِيلِي My cause وَآيَتِيَ to them بِالْمَوَدَّةِ love وَأَنَا while I am أَعْلَمُ you show in secret you conceal وَمَا you conceal وَأَخْفَيْتُمْ of what بَيِّنَاتٍ All-Aware وَمَنْ reveal and whosoever يَقْعَلْ does that مِنْكُمْ of you فَفَدَّ indeed ضَلَّ he has gone astray سَوَاءَ from the straight السَّبِيلِ ۖ they gain the upper hand over you بِشَقْوِكُمْ should إِنْ path and they would (behave) لَكُمْ to you أَعْدَاءُ as enemies وَيَسْطُوا and their أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth وَأَلْسِنَتُهُمْ tongues بِالسُّوءِ with evil وَوَدُّوا and they desire لَوْ that تَكْفُرُونَ ۚ you should disbelieve

Sûrat Al-Mumtahanah **(The Woman to be examined) LX**

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ۖ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ۚ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا أُسْغِرُكَ لَكَ وَمَا أَمْرُكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

لَنْ never تَنْفَعَكُمْ your relatives أَرْحَامُكُمْ will benefit you وَلَا nor
 أَوْلَادُكُمْ your children يَوْمَ the Day الْقِيَامَةِ of resurrection يَفْصِلُ He will
 بَيْنَكُمْ separate يَمَّا between you وَاللَّهُ and اللَّهُ يَمَّا of what تَعْمَلُونَ
 قَدْ All-Seer ۖ you do بَصِيرٌ indeed كَانَتْ has been لَكُمْ for you
 أُسْوَةٌ حَسَنَةٌ an excellent example فِي in إِبْرَاهِيمَ Abraham وَالَّذِينَ and
 لِقَوْمِهِمْ they said قَالُوا when إِذْ with him مَعَهُ those
 إِنَّا verily we بُرَءُؤُا are free مِنْكُمْ from you وَمِمَّا and whatever
 تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهِ Allah كَفَرْنَا we have
 بَيْنَنَا and there has appeared بَدَا you بَيْنَكُمْ rejected
 الْعَدَاوَةُ and between you وَالْبَغْضَاءُ hostility أَبَدًا and hatred
 حَتَّى until تُؤْمِنُوا you believe بِاللَّهِ in Allah وَحْدَهُ Alone

you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَعْنَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٩﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ had adopted and those who تَبَوَّءُوا and those who الدَّارَ homes and those who الْإِيمَانَ the Faith
مِنْ قَبْلِهِمْ the Faith before them مَنْ هَاجَرَ those who هَاجَرَ those who love يُحِبُّونَ before them
وَلَا to them وَلَا to them emigrate إِلَيْهِمْ in they find يَجِدُونَ and not
صُدُورِهِمْ their breasts حَاجَةً jealousy مِمَّا for that which أُوتُوا they find
وَيُؤْثِرُونَ have been given over عَلَىٰ and give them preference
وَلَوْ even though وَلَوْ themselves أَنْفُسِهِمْ they were
خَصَاصَةٌ they were in حَاجَةً they were in
نَفْسِهِمْ is saved يُوقِ and whosoever وَمَنْ need of that
فَأُولَٰئِكَ هُمُ such are they فَأُولَٰئِكَ هُمُ who الْمُفْلِحُونَ ﴿٨﴾
جَاءُوا and those who جَاءُوا came and those who
وَالَّذِينَ will be the successful وَالَّذِينَ will be the successful
رَبَّنَا our Lord رَبَّنَا they say رَبَّنَا after them
سَبَقُونَا who سَبَقُونَا who and our brethren
وَالَّذِينَ and our brethren
فِي in faith وَلَا in faith and not تَجْعَلْ in قُلُوبِنَا our hearts
وَلَا in faith and not تَجْعَلْ in قُلُوبِنَا our hearts
وَلَا in faith and not تَجْعَلْ in قُلُوبِنَا our hearts
رَبَّنَا have believed آمَنُوا against those who
لِلَّذِينَ any hatred لِلَّذِينَ any hatred
إِنَّكَ Lord إِنَّكَ Lord
رَءُوفٌ you are indeed رَءُوفٌ you are indeed
رَحِيمٌ full of kindness رَحِيمٌ full of kindness
Most Merciful

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they

to his father **لَا إِلَهَ إِلَّا** of Abraham **إِبْرَاهِيمَ** the saying **قَوْلَ** except **لَأَسْتَغْفِرَنَّ**
 and not **وَمَا** for you **لَكَ** verily I will ask for forgiveness **أَمَّا**
أَمَّا I have power to do **لَكَ** for you **مِنَ** before **اللَّهُ** Allah **مِنْ شَيْءٍ**
 anything **رَبَّنَا** our Lord **عَلَيْكَ** in You **تَوَكَّلْنَا** we put our trust **وَالَيْكَ**
 and to You **أَتَيْنَا** and to you **وَالَيْكَ** we turn in repentance **الْمَصِيرُ** ①
 is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑤ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن بَتَلَ فَإِنَّ اللَّهَ هُوَ الْعَقِيُّ الْخَبِيرُ ⑥ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ⑦

ربَّنَا our Lord لَا not تَجْعَلْنَا make us فِتْنَةً a trial لِلَّذِينَ for those
 كَفَرُوا who disbelieve وَاعْفِرْ and forgive لَنَا us رَبَّنَا our Lord إِنَّكَ
 the الْعَزِيزُ the All-Mighty الْحَكِيمُ ⑤ You are أَنْتَ verily you
 for you to follow لَكُمْ there has been كَانَ certainly لَقَدْ All-Wise
 فِيهِمْ in them أُسْوَةٌ example حَسَنَةٌ excellent لِّمَن for who كَانَ
 and the Last Day وَالْيَوْمَ الْآخِرُ to Allah اللَّهُ look forward يَرْجُوا did
 وَمَن whosoever بَتَلَ turns away فَإِنَّ then verily اللَّهُ Allah هُوَ
 الْعَقِيُّ Rich الْخَبِيرُ ⑥ He is عَسَى perhaps عَسَى Worthy of All praise
 and بَيْنَ between you يَتَنَكَّرُ will make يَجْعَلُ that أَنَّ Allah
 among الَّذِينَ whom you hold as enemies مَادَيْتُمْ those بَيْنَ between

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلٍّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تُنكِحُوهُنَّ إِذَا ءَاثِمْتُمُوهُنَّ ۚ أُجُورُهُنَّ وَلَا تُنْسِكُوا بِعَصَمِ الْكُفَّارِ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَسْتُمْ لَهُمْ أَنْفَقُوا ذَلِكَ حُكْمُ اللَّهِ يُحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when جَاءَكُمُ come to you
 الْمُؤْمِنَاتُ believing women مُهَاجِرَاتٍ as emigrants فَامْتَحِنُوهُنَّ examine them
 اللَّهُ Allāh أَعْلَمُ knows best بِإِيمَانِهِنَّ as to their Faith فَإِنْ then
 عَلِمْتُمُوهُنَّ if you ascertain them مُؤْمِنَاتٍ they are true believers فَلَا not
 تَرْجِعُوهُنَّ to send them back إِلَى the disbelievers لَا not هُنَّ they (disbelievers)
 وَلَا nor هُمْ they are lawful لَّهُمْ for them وَلَا nor هُمْ they (disbelievers)
 يَحِلُّونَ are lawful لَهُنَّ for them وَءَاثُوهُمْ and give them مَا that which
 أَنْفَقُوا they have spent وَلَا not جُنَاحَ is there sin عَلَيْكُمْ on you
 أَنْ تَنْكِحُوهُنَّ if ءَاثِمْتُمُوهُنَّ you have paid to them إِذَا marry them
 أُجُورُهُنَّ their doweries وَلَا not تُمْسِكُوا hold بِعَصَمِ as wives
 الْكُفَّارِ the disbelieving women وَسَأَلُوا that which مَا and ask for
 أَنْفَقْتُمْ you have spent وَلَسْتُمْ لَهُمْ أَنْفَقُوا and let them ask back for
 مَا that which هُنَّ they have spent ذَلِكَ is حُكْمُ the judgement
 يُحْكُمُ He judges بَيْنَكُمْ of Allah وَاللَّهُ and Allah عَلِيمٌ All-Wise
 is All-Knowing ﴿١١﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

وَلَنْ تَأْكُلَ أَمْوَالُكُمْ إِلَى الْكُفَّارِ فَعَابْتُمْ فَبَاتُوا بِالدَّرِيبِ ذَهَبَتْ أَمْوَالُهُمْ مِنْ مَّآ أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يُنْسِرَكَ بِاللَّهِ شَيْئًا وَلَا يَسْرِفَنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

أُولَٰئِهِمْ وَلَا يَأْتِينَ بِنْهَتَيْنِ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعُهُمْ وَأَسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا قَوْمًا عَصِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُوءُوا مِنَ الْآخِرَةِ كَمَا يَسُوءُ الْكَفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٢﴾

وَأَنْ تَكُنْ and if فَأَنْتُمْ have gone from you شَيْءٌ any (thing) مِنْ of أَنْزَلَكُمْ and you have an فَبَايَعْتُمْ the disbelievers الْكَفَّارُ to إِيَّ your wives أَنْزَلَهُمْ have gone ذَهَبَتْ those الَّذِينَ then pay to فَكَانُوا investment they have spent أَنْفَقُوا of what مَا the equivalent نِسْلٍ whose wives وَأَتَّقُوا اللَّهَ and fear اللَّهَ الَّذِينَ Allah أَنْتُمْ whom أَنْتُمْ in Him مُؤْمِنُونَ ﴿١١﴾ come to you جَاءَكَ when إِذَا Prophet أَلْتَنِي O يَا أَيُّهَا are believers الْكُفُومَاتُ believing women يُبَايِعَنَّكِ to give you the pledge عَلَى to أَنْ with Allah بِاللَّهِ they will associate in worship لَا that بِشِرْكٍ nor (and not) وَلَا anything سَبْعًا nor (and not) وَلَا they will steal يَسْرِقْنَ nor (and not) وَلَا they will commit illegal sexual intercourse يَزْنِينَ nor (and not) وَلَا their children أُولَٰئِهِمْ they will kill يَقْتُلْنَ (and not) that they forged بِنْهَتَيْنِ slander بِنْهَتَيْنِ they bring يَأْتِينَ (falsehood) بَيْنَ أَيْدِيهِمْ between أَيْدِيهِمْ وَأَرْجُلِهِمْ their hands any مَعْرُوفٍ in فِي they will disobey you يَعْصِيَنَّكَ and not وَلَا feet and ask to وَأَسْتَغْفِرْ then accept their pledge فَبَايَعُهُمْ just matter is غَفُورٌ Allah اللَّهُ verily إِنَّ Allah اللَّهُ to them forgive who يَا أَيُّهَا Most Merciful رَحِيمٌ ﴿١٢﴾ Oft-Forgiving اٰمَنُوا believe لَا do not تَتَّخِذُوا take as friends قَوْمًا a people غَضِبَ Allah اللَّهُ is angry عَلَيْهِمْ upon (with) them قَدْ يَسُوءُوا surely (in) the Hereafter الْآخِرَةِ from (any good) مِنْ have despaired الْكَفَّارُ just as يَسُوءُ the disbelievers مِنْ the graves أَصْحَابِ الْقُبُورِ ﴿١٢﴾ the people (of)

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When

believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

سُورَةُ الصَّفِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنُيْنٌ مَرْصُوصٌ ﴿٤﴾

the heavens سَبَّحَ in whatsoever is Allah مَا glorifies
وَمَا in whatsoever is on the earth وَالْأَرْضِ and He is الْعَزِيزُ
Who the All-Wise يَا أَيُّهَا the All-Mighty الْحَكِيمُ ﴿١﴾
do لَا that which مَا do you say تَقُولُونَ why لِمَ believe
آمَنُوا not تَفْعَلُونَ ﴿٢﴾ you do كَبُرَ most مَقْتًا hateful it is عِنْدَ
اللَّهُ with تَقُولُونَ لَا that which مَا you say تَقُولُونَ do not
﴿٣﴾ those who اللَّهُ verily إِنَّ you do يُحِبُّ loves الَّذِينَ
as if كَانَهُمْ in rows صَفًّا His cause سَبِيلِهِ fight فِي
a solid مَرْصُوصٌ structure بُنُيْنٌ they were ﴿٤﴾

Sûrat As-Saff

(The Row or the Rank) LXI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُورِ لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ Moses said قَالَ and (remember) when
 يَنْقُورِ people لِمَ O my people تَقُولُونَ why
 تَعْمَلُونَ while certainly you know أَنِّي that I am the رَسُولُ
 of Allah إِلَيْكُمْ of Allah Messenger
 أَزَاغَ turned away أَزَاغَ turned away
 قُلُوبَهُمْ Allah turned away
 لَا and لَا يَهْدِي guides الْقَوْمَ the people الْفَاسِقِينَ ﴿٥﴾
 وَإِذْ rebellious قَالَ and (remember) when
 عِيسَى said Jesus ابْنُ son
 of Allah إِلَيْكُمْ of Allah Messenger
 مُصَدِّقًا unto you confirming لِمَا بَيْنَ يَدَيَّ
 وَمُبَشِّرًا of the Taurat (Torah) مِنَ التَّوْرَةِ what was before me
 of a Messenger يَأْتِي after to come
 اسْمُهُ me أَحْمَدُ whose name shall be
 قَالُوا with clear proofs بِالْبَيِّنَاتِ came to them
 سِحْرٌ مُبِينٌ plain magic ﴿٦﴾

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ يُلْطِفُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذِلُّكُمْ عَلَى بِعْزَةِ نَجِيحِكُمْ مِنْ عَذَابِ آلِهِ ﴿١٠﴾

وَمَنْ أَظْلَمُ and who does more wrong than the one who افْتَرَى invents عَلَى against الله Allah الْكَذِبَ a lie وَهُوَ while he is being invited إِلَى to الْإِسْلَامِ Islam وَاللَّهُ and Allah لَا not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ wrong-doers,disbelievers ﴿٧﴾ يُرِيدُونَ they intend يُلْطِفُوا to put out نُورَ the light الله of الله the light بِأَفْوَاهِهِمْ their mouths وَاللَّهُ and الله مُتِمُّ will complete نُورِهِ His light وَلَوْ His light even though كَرِهَ hate (it) الْكَافِرُونَ the disbelievers ﴿٨﴾ هُوَ the Who is الَّذِي Who أَرْسَلَ has sent رَسُولَهُ His Messenger بِالْهُدَى with to make it يُلْطِفُهُ of truth الْحَقِّ and the religion دِينِ guidance over الْإِسْلَامِ all other دِينِ religion كُلِّهِ victorious عَلَى over who الَّذِينَ O you يَا أَيُّهَا the الْمُشْرِكُونَ hate (it) the Pagans, idolaters ﴿٩﴾ اٰمَنُوا shall اٰمَنُوا believe هَلْ اذِلُّكُمْ I guide you اذِلُّكُمْ to بِعْزَةِ a commerce نَجِيحِكُمْ that will save you مِنْ عَذَابِ آلِهِ a painful torment ﴿١٠﴾

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَيُؤْمِنُونَ بِسَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُعْلَمُونَ ﴿١١﴾ يَقِفْ لَكُمْ دُونَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرُ الْمُؤْمِنِينَ ﴿١٣﴾

تُؤْمِنُونَ by Allah ﷻ and His Messenger ﷺ in Allah ﷻ you believe and that you strive hard and fight in سَبِيلِ the cause (way) of Allah ﷻ that your lives وَأَمْوَالِكُمْ with your wealth of Allah ﷻ know كُنْتُمْ you did تَعْلَمُونَ ﴿١١﴾ and admit وَتُدْخِلُهُمْ your sins ذُنُوبَكُمْ He will forgive بَغْفِرَ you جَنَّاتٍ into Gardens تجري flowing من from تَجْرِيهَا under them الأَنْهَارُ rivers وَسَمَكٍ and dwellings طَيِّبَةٍ pleasant في in جَنَّاتٍ Gardens عَدْنٍ of Adn (Eternity) ذَلِكَ that is الْفَوْزُ success الْعَظِيمُ ﴿١٢﴾ help نُصْرٍ which you love تُحِبُّونَهَا and also another وَأُخْرَى the great and give رَئِيسَ a near قَرِيبٌ and victory وَنَجِّحَ Allah ﷻ from يَنْ the believers الْمُؤْمِنِينَ ﴿١٣﴾ glad tidings

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَكَانَتْ طَائِفَةٌ مِّنْ يَحُوتِ إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who كُونُوا believe كُونُوا be you أَنْصَارَ helpers اللَّهِ of Allah كَمَا as قَالَ said عِيسَى Jesus ابْنُ son مَرْيَمَ of Mary لِلْحَوَارِيِّينَ (in the cause) إِلَى are my helpers أَنْصَارِي who مَنْ to the disciples are أَنْصَارُ we the disciples كُونُوا said اللَّهُ Allah قَالَ of of a group طَائِفَةٌ then believed فَكَانَتْ of Allah ﷻ helpers a طَائِفَةٌ and disbelieved وَكَفَرَتْ of Israel إِسْرَءِيلَ the Children بَنُو to those who الَّذِينَ so We gave power فَكَيْدًا group عَلَيْنَا against عَدُوِّهِمْ their enemies فَأَصْبَحُوا and they became ظَاهِرِينَ ﴿١١﴾ the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الْجُمُعَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رُسُلًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُزُقِهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

يُسَبِّحُ glorifies لِلَّهِ (to) Allah مَا whatever is in the السَّمَوَاتِ the heavens وَمَا and whatsoever is on the الْأَرْضِ the earth الْمَلِكِ the King الْقُدُّوسِ the Holy الْعَزِيزِ the All-Mighty الْحَكِيمِ the All-Wise ﴿١﴾ هُوَ He is الَّذِي Who بَعَثَ sent فِي in الْأُمِّيَّةِ (among) the رُسُلًا a Messenger مِنْهُمْ from among themselves يَتْلُوا reciting عَلَيْهِمْ to them وَرُزُقِهِمْ His verses وَيُعَلِّمُهُمْ them and teaching them الْكِتَابَ the Book وَالْحِكْمَةَ and wisdom (legal ways, As-Sunnah) وَإِنْ even though كَانُوا they had been مِنْ قَبْلُ before لَفِي verily in ضَلَالٍ error مُبِينٍ ﴿٢﴾ وَآخَرِينَ and also to others مِنْهُمْ among them لَمَّا who not يَلْحَقُوا the All-Mighty الْعَزِيزُ and He is هُوَ them هُمْ have yet joined the All-Wise ﴿٣﴾ الْحَكِيمِ

Sûrat Al-Jumu'ah

(Friday) LXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who

sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥﴾ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦﴾ قُلْ يَتَذَكَّرُ الَّذِينَ هَادُوا إِن رَّعَمْتُمْ أَنكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٧﴾

which He bestows فَضْلُ of Allâh اللَّهُ the Grace that is ذَٰلِكَ the Owner ذُو and Allâh is وَاللَّهُ He wills يَشَاءُ on whom مَن of those الَّذِينَ the likeness مَثَلُ Mighty الْعَظِيمِ of Grace الْفَضْلِ but ثُمَّ the Taurat (Torah) التَّوْرَةَ were entrusted with حُمِّلُوا who who bore it يَحْمِلُوهَا not ثُمَّ then is as the likeness كَمَثَلِ who bore it الْحِمَارِ is as the likeness كَمَثَلِ who bore it يَحْمِلُوهَا not ثُمَّ then huge burden of books أَسْفَارًا who carries يَحْمِلُ of a donkey بِئْسَ huge burden of books أَسْفَارًا who carries يَحْمِلُ of a donkey كَذَّبُوا who كَذَّبُوا of people الْقَوْمِ the example مَثَلُ How bad is لَا and Allâh وَاللَّهُ of Allâh اللَّهُ the Signs آيَاتِ deny say قُلْ who are wrong-doers الظَّالِمِينَ the people الْقَوْمِ guides you claim رَّعَمْتُمْ if إِن are Jews هَادُوا who الَّذِينَ O you يَتَذَكَّرُ that you أَنكُمْ أَوْلِيَاءُ are friends لِلَّهِ of Allâh اللَّهُ to دُونِ then long for فَتَمَنَّوُا (of) all other mankind النَّاسِ exclusion truthfully صَادِقِينَ ﴿٧﴾ you are كُنْتُمْ if death

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O

you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ثُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٩﴾

وَلَا يَتَمَنَّوْنَهُ but not ever أَبَدًا they will long for it because بِمَا
and قَدَّمَتْ of what أَيْدِيهِمْ their hands وَاللَّهُ and
say (to قُلْ the wrong doers بِالظَّالِمِينَ knows well Allah
you Flee تَفِرُّونَ which the death الْمَوْتَ verily إِنَّ them)
then ثُمَّ will meet you مُلَاقِيكُمْ surely it فَإِنَّهُ from which مِنْهُ
of الْغَيْبِ the All-knower عِلْمِ to إِنَّ you will be sent back تُرَدُّونَ
بِمَا and He will tell you فَيُنَبِّئُكُمْ and the seen وَالشَّهَادَةِ the unseen
كُنتُمْ what used you تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا O الَّذِينَ who آمَنُوا
for the الصَّلَاةِ the call is proclaimed إِذَا when ثُودِيَ believe
then hasten فَاسْعَوْا of Friday الْجُمُعَةِ the day يَوْمِ on prayer
إِنَّ to ذِكْرِ the remembrance اللَّهُ of وَذَرُوا of الْبَيْعِ and leave off
you كُنتُمْ if إِنَّ for you لَكُمْ better خَيْرٌ that is ذَلِكُمْ business
know تَعْلَمُونَ ﴿٩﴾

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ الْبَيْعَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

فَإِذَا the (Jumu'ah) prayer الصَّلَاةُ is finished قُضِيَ then when فَانْتَشِرُوا and seek وَابْتَغُوا the land الْأَرْضِ in فِي you may disperse فَضْلِ of Allah ﷻ and remember وَأَذْكُرُوا of Allah ﷻ the Grace of كَثِيرًا much لَعَلَّكُمْ successful ﴿١٠﴾ that you may be رَأَوْا when some مَتْرَافًا or أَوْ some merchandise يَجِدُونَهَا they see and وَرَكُودًا to it إِلَيْهَا they disperse headlong أَنْفِضُوا amusement Allah ﷻ has عِنْدَ that which مَا say قُلْ standing قَائِمًا leave you خَيْرٌ is better مِنْ any amusement أَلَّا هُوَ than وَبَيْنَ and then الْيَجْرُؤُ of providers الرَّزِيقِينَ ﴿١١﴾ is the best خَيْرٌ and Allah ﷻ merchandise

10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُ تَعْجَبُوا أَسَاجِدُكُمْ أَجْزَاءُ مِمَّنْ يَقُولُونَ أَسْمِعْ لِقَوْلِهِمْ كَاثِبُونَ ﴿٤﴾ خُشِبَ مُنَادٍ يَحْسَبُونَ كُلَّ صَبِيحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٥﴾

إِذَا جَاءَكَ the hypocrites الْمُنَافِقُونَ come to you قَالُوا they say نَشْهَدُ indeed the رَسُولُ that you are إِنَّكَ we bear witness of Allah ﷻ Messenger of Allah ﷻ and يَعْلَمُ knows إِنَّكَ and Allah ﷻ are indeed His Messenger يَشْهَدُ and اللَّهُ are indeed لَكَاذِبُونَ the hypocrites الْمُنَافِقِينَ that witness liars

thus أَخَذُوا a screen جُنَّةَ their oaths آمَنَتْ they have taken
 verily they of Allah إِلَهُمَّ the path سَبِيلِ from they hinder
 that is ذَٰلِكَ they do يَعْمَلُونَ used to كَانُوا what مَا is evil
 بِأَمْنٍ disbelieved كَفَرُوا then ثُمَّ believed because they
 لَا so they فَهَٰذَا their hearts قُلُوبِهِمْ (on) therefore is sealed
 you look at them رَأَيْتَهُمْ and when وَإِذَا understand لَا يَفْقَهُونَ
 they تَعْبِجُكَ please you أَجْسَامُهُمْ and if وَإِنْ they bodies
 تَسْمَعُ تَسْمَعُ you listen لِقَوْلِهِمْ to their words كَأَنَّهُمْ
 حُشْبٌ they are as خَشَبٌ blocks of wood
 كُلُّ they think that مُسْتَدَّةٌ propped up
 the الْعِدُوُّ they are هُمْ against them عَلَيْهِمْ cry is every
 اللَّهُ may curse them فَاتَّقُوا so beware of them قُلُوبُهُمْ enemies
 are they deviated يُوْكَوْنُ How أَنَّى Allah

Sûrat Al-Munâfiqûn (The Hypocrites) LXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازِدُوهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦﴾ سَوَاءٌ عَلَيْهِمْ
 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧﴾ هُمُ الَّذِينَ
 يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
 يَفْقَهُونَ ﴿٨﴾

وإذا and when قِيلَ it is said لَكُمْ ask forgiveness for you رَسُولُ Messenger اللَّهِ of Allah تَوَلَّوْا to them تَعَالَوْا come يَسْتَغْفِرُ may they turn aside رُؤُوسُهُمْ their heads وَرَأَيْتَهُمْ you would see them يَصُدُّونَ turning away وَهُمْ while they تُسْكِرُونَ in pride whether you ask forgiveness أَسْتَغْفِرْتَ to them عَلَيْهِمْ it is equal لَهُمْ for them أَمْ or لَمْ not تَسْتَغْفِرُ ask forgiveness لَهُمْ for them لَنْ not يَغْفِرَ shall forgive اللَّهُ Allah لَهُمْ to them إِنَّ verily اللَّهُ who are لَا Allah لَا يَهْدِي guides الْقَوْمَ the people الْفَاسِقِينَ who are rebellious, disobedient هُمْ (the ones) الَّذِينَ they are يَقُولُونَ who say لَا not تُنْفِقُوا spend عَلَى on مَنْ those who are with عِنْدَ the Messenger رَسُولِ اللَّهِ of Allah حَتَّى until يَنْفَضُوا they desert (him) وَلِلَّهِ and to Allah belong خَزَائِنُ the treasures السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَلَكِنَّ but الْمُنَافِقِينَ the hypocrites لَا not يَفْقَهُونَ comprehend

5. And when it is said "to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفِكَ أَحَدُكُمْ الْمَوْتَ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

يَقُولُونَ لَئِنْ they say رَجَعْنَا if we return إِلَى to الْمَدِينَةِ Al-Madinah لِيُخْرِجَنَا indeed will expel الْأَعَزُّ the more honorable مِنْهَا

the **الْمِرَّةُ** but to Allah belong **وَاللَّهُ** the meaner **الْأَذَلَّ** therefrom
وَالْمُؤْمِنِينَ and to His Messenger **وَلِرَسُولِهِ** honor, power and glory
 not **لَا** the hypocrites **الْمُتَفَكِّينَ** but **وَلَكِنَّ** and to the believers
يَعْلَمُونَ **يَا أَيُّهَا** know **الَّذِينَ** O you **لَا** believe **مَآثِرُ** not **لَهُمْ**
 nor (and not) **وَلَا** your properties **أَمْوَالُكُمْ** let distract you
 of Allah **اللَّهُ** the remembrance **ذِكْرٍ** from **عَنْ** your children
وَمَنْ then they **فَأُولَئِكَ** that **ذَلِكَ** does **يَفْعَلُ** and whosoever
 of **مِنْ** and spend (in charity) **وَأَنْفِقُوا** the losers **الْخَاسِرُونَ** they are
مِنَ before **مِنْ قَبْلِ** We have provided you **رَزَقْنَكُمْ** which **مَا** that
 and **بِأَنَّ** comes **أَحَدَكُمْ** to one of you **الْمَوْتُ** the death **يَقُولُ** and
 you would give me **أَلْتَرْتَبِ** if only **لَوْ لَا** My Lord **رَبِّ** he says
 then I would give **فَأَصْدَقَ** a little **قَرِيبٍ** while **أَجَلٍ** for **إِلَكَ** respite
 and **وَأَكُنْ** charity **مِنْ** and be among **الصَّالِحِينَ** the righteous **وَكُنْ**
يُؤَخِّرُ never **اللَّهُ** grants respite **اللَّهُ** Allah **نَفْسًا** to a soul **إِذَا** when **جَاءَ**
أَجَلُهَا comes (death) **وَاللَّهُ** its appointed time **وَاللَّهُ** and Allah is **خَيْرٌ**
 you do **تَعْمَلُونَ** of what **بِمَا** All-Aware

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِغُ لَكَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنَسَفَكُمْ

كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿١﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ وَاِلَيْهِ
الْمَصِيْرُ ﴿٢﴾ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُثِيْرُونَ وَمَا تُغْلِبُوْنَ وَاللّٰهُ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٣﴾

يُسَبِّحُ the heavens السَّمَوَاتِ in what is مَا (to) Allah اللّٰهُ glorifies
وَمَا the earth اَلْاَرْضُ on and what is لَهْ His is اَلْمَلِكُ the
all the praises and thanks اَلْحَمْدُ and to Him belong وَلَهْ dominion
He هُوَ Able قَدِيْرٌ ﴿١﴾ things كُلِّ over and He is هُوَ
are كَافِرٌ so some of you فِنْكُمْ created you خَلَقَكُمْ who اَلَّذِى it is
and مُّؤْمِنٌ believers and some of you وَمِنْكُمْ disbelievers
He has خَلَقَ All-Seer بَصِيْرٌ ﴿٢﴾ you do تَعْمَلُوْنَ of what يَمَّا Allah is
with truth بِالْحَقِّ and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ created
your صُوْرَكُمْ and made good فَاَحْسَنَ and He shaped you وَصَوَّرَكُمْ
He يَعْلَمُ the final return الْمَصِيْرُ ﴿٣﴾ and to Him is اِلَيْهِ shapes
and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ in what is مَا knows
and what وَمَا you conceal تُثِيْرُونَ what and He knows وَيَعْلَمُ
of اِلَيْهِ the All-Knower عَلِيْمٌ and Allah is وَاللّٰهُ you reveal تَغْلِبُوْنَ
the breasts الصُّدُوْرِ ﴿١﴾ what is in

Sûrat At-Taghâbun

(Mutual Loss and Gain) LXIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَاَدْفَاوْا وَاِلٰى اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾ ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاٰلِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَقَالُوْا اَبَشِرْ يٰهٰدُوْنَا فَكَفَرُوْا وَتَوَلَّوْا وَاَسْتَعْنٰى اللّٰهُ وَاللّٰهُ عِنْدَ حِمِيْدٍ ﴿٢﴾ رَّعِمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يُّعْذَبُوْا قُلْ بَلٰى وَرَبِّىْ لَنُبْعِثَنَّكُمْ

لَتَنبُؤَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ. وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who الَّذِينَ the news نَبَأُ reached you بَأْتَكُمْ Has not أَلَمْ كَفَرُوا disbelieved مِن قَبْلُ aforetime فَذَاقُوا and so they tasted and وَكَلَّ the evil result أَمْرِهِم of their disbelief وَلَمْ and theirs will be عَذَابٌ torment أَلِيمٌ ﴿٧﴾ a painful ذَلِكَ that بَأْنَهُ because it كَانَتْ was تَأْتِيهِمْ with clear proofs بِآيَاتٍ their Messengers رُسُلُهُمْ come to them فَقَالُوا but they said أَشَرُّ أَشَرُّ shall mere men يَهْدُونَا guide us فَكَفَرُوا and was not in وَاسْتَعْوَى and turned away وَقَالُوا they disbelieved Allah اللهُ need Allah اللهُ and Allah اللهُ is غَنِيٌّ Rich حَمِيدٌ ﴿٨﴾ Worthy of all praise زَعَمَ claim الَّذِينَ those who كَفَرُوا disbelieved أَن that never يَمُوتُوا they will be resurrected قُلْ say بَلَى yes وَرَبِّي you Lord لَتَجْمَعُنَّ you will certainly be resurrected ثُمَّ then لَتَنبُؤَنَّ you and that is وَعَدَكَ of what عَمِلْتُمْ did you on Allah اللهُ easy يَسِيرٌ ﴿٧﴾ (therefore) believe فَآمَنُوا in Allah اللهُ and in the Light (this Quran) وَالنُّورِ and His Messenger رُسُلِهِ and in the Light (this Quran) وَالنُّورِ and His Messenger رُسُلِهِ which أَنْزَلْنَا We have sent down وَاللَّهُ Allah اللهُ is of what بَمَا and Allah اللهُ is تَعْمَلُونَ you do خَبِيرٌ ﴿٨﴾ All-Aware

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." 8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمُ يَوْمَ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

Allah وَأَطِيعُوا and obey الرَّسُولَ the Messenger فَإِن تَوَلَّيْتُمْ then if
 Our رُسُلَنَا (the duty) of عَلَى then only فَإِنَّمَا you turn away
 the clear الْمُبِينُ conveying (preaching) Messenger اللَّهُ the clear
 Allah لَا there is no إِلَهَ إِلَّا هُوَ He وَعَلَى and in اللَّهِ
 Allah فَلْيَتَوَكَّلِ let put their trust الْمُؤْمِنُونَ the believers يَا أَيُّهَا
 from (among) مِنْ verily إِيَّاكُمْ believe آمَنُوا who الَّذِينَ O you
 there are أَزْوَاجُكُمْ your wives وَأَوْلَادُكُمْ your children عَدُوًّا and
 and if لَكُمْ enemies لَكُمْ فَأَحْذَرُوهُمْ so beware of them وَإِن تَعَفَّوْا
 تَعَفَّوْا you pardon وَتَصْفَحُوا and overlook وَتَغْفِرُوا and forgive فَإِن
 Most اللَّهُ then verily عَفُورٌ Oft-Forgiving رَحِيمٌ Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything. 12. Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. 13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ١٥ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٦ إِنْ تَقَرُّضُوا اللَّهَ فَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ١٧ عَلَيْهِ الْغَيْبِ وَالشَّهَادَةِ الْغَبِيرُ الْحَكِيمُ ١٨

إِنَّمَا only أَمْوَالُكُمْ your wealth وَأَوْلَادُكُمْ your children فِتْنَةٌ and
 a trial وَاللَّهُ and Allah عِنْدَهُ with Him is أَجْرٌ عَظِيمٌ reward
 you can فَاتَّقُوا great اللَّهُ so fear مَا as much as اسْتَطَعْتُمْ
 and spend in charity وَأَنْفِقُوا and obey وَأَطِيعُوا and listen

خَيْرًا is better لَأَنْفُسِكُمْ for yourselves وَمَنْ and whosoever يُوق then those فَأُولَئِكَ from his self نَفْسِهِ covetousness شَعَ is saved
 هُمْ they الْمُفْلِحُونَ ﴿١٧﴾ if إن are the successful ones قَرْضُوا you lend
 اللَّهُ He will double it قَرْضًا to Allah حَسَنًا a goodly يَضُوفُهُ and Allah is لَكُمْ you لَكُمْ and will forgive وَيَغْفِرُ for you
 شَكُورٌ Most Appreciative حَلِيمٌ ﴿١٨﴾ Most Forbearing عَلِيمٌ the unseen أَلْفَبِ of the unseen وَالشَّهَادَةِ and seen أَلْفَبِ the All-Knower
 لَكُمُ All-Mighty ﴿١٩﴾ the All-Wise

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. 17. If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِإِدَّتِهِنَّ وَأَحْصُوا إِلَدَهُنَّ وَأَتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

يَا أَيُّهَا O النَّبِيُّ when طَلَقْتُمُ you divorce النِّسَاءَ women
 فَطَلِقُوهُنَّ so divorce them لِإِدَّتِهِنَّ at their prescribed periods وَأَحْصُوا
 وَأَتَّقُوا اللَّهَ رَبَّكُمْ and fear إِلَدَهُنَّ their periods
 لَا تَخْرِجُوهُنَّ not your Lord لَا يَخْرُجْنَ they shall leave إِلَّا except أَنْ
 يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ openly وَذَلِكَ and
 حُدُودُ the limits (bounds) اللَّهِ of Allah وَمَنْ and

of the limits(bounds) transgresses whosoever
 not himself he has wronged then indeed Allah
 will bring it may be that you know
 something that after new

Sûrat At-Talâq (The Divorce) LXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
 ذَلِكَ يُوَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَنْتَهِ أَفَعَلِ اللَّهُ بِهَذَا سَبِيلًا ۚ وَمَنْ يَنْتَهِ أَفَعَلِ اللَّهُ بِهَذَا سَبِيلًا ۚ
 يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۚ

they have attained (they are about to fulfill) then when
 لَجَلَهُنَّ either take them back their term appointed
 in a good part with them or in a good manner
 just two persons and take for witness manner
 for witness and establish from among you
 who with it admonished that Allah
 last and the Day in Allah believes was
 He will make Allah fears and whosoever
 and He will provide him a way out for him
 and he could imagine not where from

then He will **فَهُوَ** Allah **اللَّهُ** in **عَلَى** puts his trust **بِتَوَكُّلٍ** whosoever **حَسْبُهُ** suffice him **إِنَّ** verily **اللَّهُ** Allah **بَلِيغٌ** will accomplish **أَمْرُهُ** for **لِكُلِّ** Allah **اللَّهُ** has set (made) **جَعَلَ** indeed **قَدَّ** his purpose a measure **قَدَرًا** thing **شَيْءٍ** every

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَالَّذِي يَتَسَنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَئِكَ الْأَخْمَالُ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿١﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٢﴾

وَالَّذِي **وَالَّذِي** of **وَالَّذِي** who have passed the age **يَتَسَنَّ** and those **وَالَّتِي** you have **أَرَبْتُمْ** if **إِنْ** your women **نِسَائِكُمْ** of **مِنْ** monthly courses **أَجْلُهُنَّ** months **ثَلَاثَةُ** three **أَشْهُرٍ** their prescribed period is **فَعِدَّتُهُنَّ** doubts **وَالَّتِي** and (for) those **لَمْ** not **يَحِضْنَ** who have courses **وَأُولَئِكَ** and their prescribed period **أَجْلُهُنَّ** are pregnant **أَخْمَالُ** (for) those who **وَمَنْ** their burdens **حَمْلَهُنَّ** they deliver **يَضَعْنَ** until **أَنْ** is for him **لَهُ** He will make **يَجْعَلْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **أَمْرُهُ** of **مِنْ** his matter **يُسْرًا** ease **﴿١﴾** that is **ذَلِكَ** the command **أَمْرُ** to you **إِلَيْكُمْ** which He has sent down **أَنْزَلَهُ** of Allah **اللَّهُ** from him **عَنْهُ** He will remit **يَكْفِرْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **سَيِّئَاتِهِ** his sins **وَيُعْظِمْ** and will enlarge **لَهُ** for him **أَجْرًا** (his) **﴿٢﴾** reward

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا رِزْقَهُنَّ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى ﴿٦﴾

أَسْكِنُوهُنَّ lodge them مِنْ (from) حَيْثُ where سَكَنْتُمْ you dwell مِنْ treat them وَجْدِكُمْ your means وَلَا and do not تُضَارُّوهُنَّ and if they are pregnant فَاَنْفِقُوا on them عَلَيْهِنَّ then spend أُولَئِكَ they are حَمَلَ they deliver يَضَعْنَ till then if they give suck لَكُمْ for you فَآتُوهُنَّ then give them أُجُورَهُنَّ their due payment وَأَتَمُّوا and let each of you accept the رِزْقَهُنَّ advice of the other بِمَعْرُوفٍ in a just way وَإِنْ then you make difficulties for one another فَسَتُرْضِعُ some other woman أُخْرَى for him اللَّهُ may give suck

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّنْ مِنْ قَرِيبٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسِلَ إِلَيْهَا فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا تَكَرَّرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

لِيُنْفِقَ (from) according to ثَرُهُ the rich سَعَوْا man let spend
 (on him) restricted ثَمَرُهُ and the man وَمِنْ his means سَعَيْتُمْ
 according to what مِمَّا let him spend فَلْيُنْفِقْ his resources رِزْقُهُ
 Allâh ﷻ puts burden يَكْلِفُ not لَا Allâh ﷻ has given him مَا أَنَّهُ
 He has مَا أَنَّهُ what مَا except (beyond) إِلَّا on any person نَفْسًا
 hardship عُسْرٍ after بَعْدَ Allâh ﷻ will grant سَيَجْعَلُ given him
 ease وَيَكْفِي and many وَكَثِيرٌ of مِّنْ قَرْيَةٍ a town عَنَتْ revolted عَنْ
 and His رُسُلِهِ of its Lord رَبِّهَا the command أَمْرٍ against
 an account حِسَابًا so we called it to account فَحَاسِبْنَهَا Messengers
 شَدِيدًا severe وَعَذَابًا a torment عَذَابًا and We punish it نَكْرًا
 of its affairs أَمْرُهَا the evil result وَكَأَلْ so it tasted فَذَاقَتْ a horrible
 of its affairs أَمْرُهَا the consequence عَقِبَتْ and was وَكَانَ (disbelief)
 loss خُسْرًا (disbelief)

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَأْكُلِي الْآلِهَةِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُمِيسَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظَّالِمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكُمْ رِزْقًا ۖ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

أَعَدَّ اللَّهُ ﷻ has prepared لَهُمْ a عَذَابًا torment شَدِيدًا severe
 فَاتَّقُوا ﷻ so fear يَأْكُلِي O men الْآلِهَةِ
 has أَنْزَلَ indeed قَدْ have believed آمَنُوا who الَّذِينَ understanding
 a Reminder (the Quran) ذِكْرًا ﷻ to you إِلَيْكُمْ Allâh ﷻ sent down
 the verses آيَاتِهِ to you عَلَيْكُمْ who recites يَتْلُوا a Messenger رَسُولًا

that he may take out **يُخْرِجُ** clear explanations of Allah **اللَّهُ** the **الَّذِينَ** righteous good **الصَّالِحِينَ** and do **وَعَمِلُوا** who believe **آمَنُوا** those the darknesses (of disbelief, polytheism) **أَظْلَمَتِ** from **مِنْ** deeds **إِلَى** to the light (Faith) **النُّورِ** **وَمَنْ** and whosoever believes **يُؤْمِنُ** **بِاللَّهِ** He will **وَيَعْمَلُ** righteous deeds **صَالِحًا** and performs in Allah **جَنَّاتٍ** admit him **مِنْ** flowing **تَجْرِي** into Gardens **فِيهَا** therein **أَبَدًا** (they will abide) dwell **خَالِدِينَ** rivers **لَهُمْ** them to him **لَهُ** Allah **اللَّهُ** has granted good **أَحْسَنَ** indeed **فَدَ** forever **رِزْقًا** a provision ﴿١٠﴾

heavens **سَبْعَ** seven **خَلَقَ** Who **اللَّهُ** Allah **الَّذِي** **وَمِنْ** and of the earth **وَالْأَرْضِ** **مِثْلَهُنَّ** like them **يَنْزِلُ** descends **الْأَمْرُ** (His) command **بَيْنَهُنَّ** between them **لِيَعْلَمُوا** that you may know **أَنَّ** that Allah **اللَّهُ** that **عَلَى** over **كُلِّ** all **شَيْءٍ** things **فَاقِدٌ** has power **وَأَنَّ** things **اللَّهُ** Allah **فَدَ** indeed **أَحَاطَ** surrounds **بِكُلِّ** all **شَيْءٍ** things **عِلْمًا** in (His) knowledge ﴿١١﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. 12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَ لَكَ مَرْصَاتُ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿١١﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا بَانَ لَهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُمْ

وَأَعْرَضَ عَنْ بَعْضِ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٢﴾ إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٣﴾

يَا أَيُّهَا O النَّبِيُّ Prophet لِمَ do you ban مُحْرِمٌ why أَلَمْ اللَّهُ has made lawful لَكَ to you تَبْتَغِي seeking مَرْضَاتِ the pleasure أَرْوِجُكَ and Allah is وَاللَّهُ of your wives عَفُورٌ Most Merciful رَحِيمٌ Oft-Forgiving

دَّ has فَضَّ ordained لَكَ Allah and Allah is وَاللَّهُ of your oaths أَيْتَنِيكُمْ your Lord or master مَوْلَاكُمْ and Allah is وَاللَّهُ of your oaths the الْكَلِيمُ the All-Knower وَهُوَ Protector and He is النَّبِيُّ disclosed and when وَإِذْ All-Wise so when فَلَمَّا a matter حَدِيثًا of his wives (Hafsa) بَعْضُ one أَنْبَأَتْ she told بِه of it وَأَظْهَرَهُ and made it known اللَّهُ Allah عَلَيْهِ and left وَأَعْرَضَ part of it (there of) بَعْضُهُ he informed عَرَفَ to him he told her (Hafsa) نَبَّأَهَا then when فَلَمَّا a part بَعْضُ of (from) عَنْ there of (of it) قَالَتْ she said مَنْ أَنْبَاكَ told you هَذَا this قَالَ He said نَبَّأَنِيَ the All-knower الْخَبِيرُ the All-Aware إِنْ تَوْبَا you two turn in repentance إِلَى اللَّهِ to Allah فَقَدْ so indeed صَغَتْ قُلُوبُكُمَا are inclined your hearts وَإِنْ against him فَإِنَّ then his Lord, Master or Protector مَوْلَاهُ He is اللَّهُ Allah verily وَجِبْرِيلُ and Gabriel وَصَالِحُ and the righteous الْمُؤْمِنِينَ (among) the الْبَلَاءِ believers بَعْدَ after (further more) ذَلِكَ that ظَهِيرٌ are (his) helpers

Sûrat At-Tahrîm (The Prohibition) LXVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me." 4. If you two (wives of the Prophet ﷺ : 'Âishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَعْتَبِنَ عُنِيدَاتٍ سَاجِدَاتٍ وَابْتَكَارًا يَخْتَأِيَهُ الَّذِينَ ءَامَنُوا أَنْفُسَهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

عَسَىٰ he divorced you طَلَّقَكُنْ if إِنْ his Lord رَبُّهُ it may be
better wives خَيْرًا أَزْوَاجًا He will give him in exchange يُبْدِلَهُ that
obedient قَانِتَاتٍ believers مُّؤْمِنَاتٍ Muslims مُسْلِمَاتٍ than you مِنْكَ
worshippers تَعْتَبِنَ turning to Allah in repentance عُنِيدَاتٍ
and سَاجِدَاتٍ previously married وَابْتَكَارًا fasting or emigrating
يَخْتَأِيَهُ الَّذِينَ ءَامَنُوا who ءَامَنُوا believe قُوا ward off أَنْفُسَكُمْ
whose أَهْلِيكُمْ families نَارًا a Fire وَقُودُهَا and your families
are النَّاسُ fuel is وَالْحِجَارَةُ stones عَلَيْهَا over which مَلَائِكَةٌ
angels غِلَاطٌ stern شِدَادٌ severe لَا not يَعْصُونَ who disobey اللَّهَ
and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَا
they are commanded يُؤْمَرُونَ ﴿٦٦﴾ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ثَوْرُثُهم يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَيَاَمِّنُهُمْ يَقُولُونَ رَبَّنَا آتِنَا لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا who O you لَا disbelieve make تَعْذِرُوا not
 الْيَوْمَ this Day إِنَّمَا you are being requited only تُجْرُونَ
 مَا كُنتُمْ you used to تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا do
 تَوْبُوا إِلَى اللَّهِ to Allah تَوْبَةً repentance نَّصُوحًا
 عَسَىٰ that رَبُّكُمْ your Lord it may be يُكَفِّرَ will
 عَنْكُمْ from you سَيِّئَاتِكُمْ your sins وَيُدْخِلَكُم and admit you
 جَنَّاتٍ into Gardens تَجْرِي flowing مِن تَحْتِهَا under them الْأَنْهَارُ
 يَوْمَ the Day لَا the Day يُخْزِي Allah will disgrace النَّبِيَّ the
 وَالَّذِينَ Prophet and those آمَنُوا who believe مَعَهُ with him ثَوْرُثُهم
 يَسْعَىٰ their light بَيْنَ أَيْدِيهِمْ before them وَيَاَمِّنُهُمْ and in
 يَقُولُونَ their right hands رَبَّنَا they will say آتِنَا keep
 لَنَا perfect for us نُورَنَا our light وَاعْفِرْ and grant forgiveness لَنَا
 إِلَىٰ us إِنَّكَ to us verily you are عَلَىٰ over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٨﴾
 Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ جَاهِنُمْ وَرِثَ الْمَصِيرُ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ ثَوَّجَ وَأَمْرَاتٍ لُّوطٍ كَانَتْ تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمَّا بَغْيَا

عَنْهُمْ مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلُوا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

يَا أَيُّهَا O النَّبِيُّ Prophet جَاهِدِ strive hard against the الْكَافِرَٓ and be severe عَلَيْهِمُ and the الْمُنَافِقِينَ and the hypocrites وَأَغْلَظْ and their abode will be جَهَنَّمَ Hell وَشِئْنَ against them اللَّهُ set forth ضَرْبَ that destination الْمَصِيرِ ﴿٩﴾ and worst indeed who disbelieve كَفَرُوا for those لِلَّذِينَ an example مَثَلًا Allah of Lot لُوطَ and the wife أَمْرَأَتِ of Noah نُوحِ the wife كَانَتَا they were تَحْتَ under عَبْدَيْنِ two slaves مِنْ of عِبَادِنَا Our but they both betrayed them فَخَانَتَاهُمَا righteous صَالِحَيْنِ slaves Allah against مِنْ them عَنْهُمْ they benefited بُعَيْنَا so not شَيْئًا at all وَقِيلَ and it was said ادْخُلُوا النَّارَ the Fire مَعَ those who enter الدَّٰخِلِينَ ﴿١٠﴾ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot)] availed them [عليهما السلام] (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِلِينَ ﴿١٢﴾

وَضَرَبَ اللَّهُ and has set forth مَثَلًا an example لِلَّذِينَ for those ءَامَنُوا who believe أَمْرَأَتَ the wife فِرْعَوْنَ of Pharaoh إِذْ when قَالَتْ she said رَبِّ My Lord ابْنِ build لِي for me بَيْتًا a home فِي in الْجَنَّةِ Paradise وَنَجِّنِي and save me مِنَ of فِرْعَوْنَ Pharaoh وَعَمَلِهِ and his work وَنَجِّنِي and save me

and wrong-doers **الظَّالِمِينَ** the people **مِنَ الْقَوْمِ** from
 guarded **أَحْصَتْ** who **الَّتِي** of Imran **عِمْرَانَ** the daughter **ابْنَتَ** Mary
 into it **فِيهِ** so We breathed **فَنَفَخْنَا** her chastity **فَرْجَهَا**
 and she **وَصَدَّقَتْ** Our spirit (Gabriel) **رُوحَنَا** (from) through
 and His **وَكُنْتِهِ** of her Lord **رَبِّهَا** in the Words **يَكْمُنَتْ** believed
 the devout **الْقَانِتِينَ** among **مِنْ** and she was **وَكَانَتْ** Scriptures
 obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanîtûn* (i.e. obedient to Allâh).

سُورَةُ الْمُلْكِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي يَبْدِيهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَإِنْ رَجَعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ ﴿٣﴾ ثُمَّ
ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

خَرَّتْهَا الذِّبَابُ نَذِيرٌ ﴿٨﴾

وَلَقَدْ the heaven السَّمَاءَ We have adorned زَيَّنَّا and indeed and We have made such lamps بِمَصَابِيحَ nearest وَجَعَلْنَاهَا with lamps and We اَعْتَدْنَا the devils لِلشَّيَاطِينِ (as) missiles to drive away رُجُومًا the torment of عَذَابٍ for them لَمْ have prepared in يَكْفُرُوا disbelieve and for those who وَلِلَّذِينَ blazing Fire and worst هَلْهُنَّ Hell جَهَنَّمَ is the torment of عَذَابٍ their Lord they are cast اَلْقَا when اِذَا that destination الْمَصِيرُ indeed is the شَيْفَا of its (breath) لَمَّا they will hear سَمِعُوا therein فِيهَا it almost تَكَادُ blazes forth تَقُورُ as it وَهِيَ (terrible) drawing in تَمِيرُ from يَمَنَ bursts up كَلَّمَ fury أَلْفَى everytime is cast فِيهَا therein فَوْجٌ a group سَأَلْتُمْ will ask them خَرَّتْهَا its keepers الذِّبَابُ did no a warner نَذِيرٌ ﴿٨﴾ come to you

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination. 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُمْ عَلَيْهِمْ يُدَاتِ الصُّدُورُ ﴿١٣﴾

قَالُوا they will say بَلَىٰ yes قَدْ indeed جَاءَنَا did come to us نَذِيرٌ a Warner فَكَذَّبْنَا but we denied (him) وَقُلْنَا and we said مَا not نَزَّلَ Allah sent down مِن any شَيْءٍ thing إِنْ but أَنْتُمْ you are إِلَّا only in ضَلَالٍ error كَبِيرٍ ﴿٩﴾ and they will say وَقَالُوا great if لَوْ and they will say نَسْمَعُ we but كُنَّا used our intelligence أَوْ or نَعْقِلُ

كَمَا the dwellers of أَصْحَاب among فِي we would have been
 their sin يَذْنِبُهُمْ then they will confess فَاعْرِضُوا the blazing Fire
 the blazing فَسْحًا the dwellers of السَّعِيرِ so away with
 Fire إِنَّ الَّذِينَ verily يَخْشَوْنَ those who رَبَّهُمْ their Lord بِالْعَنَبِ
 and reward لَهُمْ unseen مَغْفِرَةً theirs will be وَأَجْرُ forgiveness
 your talk قَوْلَكُمْ and whether you keep secret وَأَسْرُوا a great كَبِيرٌ
 the All-Knower عَلِيمٌ verily He is إِنَّهُ it يَبْدَأُ disclose or أَوْ
 the breasts الصُّدُورِ of what is in يَذَاتِ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١١﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
 النُّشُورُ ﴿١٢﴾ ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخِفُّ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورُ ﴿١٣﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ
 حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرٍ ﴿١٤﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

and He is created خَلَقَ who مَنْ He know يَعْلَمُ should not
 اللَّطِيفُ the Most Kind and Courteous الْخَبِيرُ ﴿١١﴾ هُوَ the All-Aware
 the earth الْأَرْضُ for you لَكُمْ has made جَعَلَ Who الَّذِي He it is
 ذَلُولًا subservient فَامْشُوا in فِي so walk مَنَاكِبِهَا the path thereof وَكُلُوا
 will النُّشُورُ ﴿١٢﴾ and to Him وَإِلَيْهِ His provision رِزْقِهِ of مِنْ and eat
 He Who مَنْ do you feel secure (from) ءَأَمِنْتُمْ be the Resurrection
 He will cause to sink يَخِفُّ that أَنْ the heaven السَّمَاءُ over فِي is
 shakes تَمُورُ ﴿١٣﴾ it هِيَ so when فَإِذَا the earth الْأَرْضُ with you بِكُمْ
 أَمْ أَمِنْتُمْ or ءَأَمِنْتُمْ do you feel secure from مَنْ He Who is فِي over السَّمَاءُ
 حَاصِبًا against you عَلَيْكُمْ He send يُرْسِلُ that أَنْ the heaven

how has كَيْفَ then you shall know فَسَتَكُونُ a violent whirlwind
 denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرٌ ﴿١٧﴾ been
 was نَكِيرٌ ﴿١٨﴾ كَانَ then how terrible نَكَبَ before them مِنْ قَبْلِهِمْ those
 My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٧﴾ أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ
 لَكُمْ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَ إِلَّا فِي عُرْوٍ ﴿١٨﴾ أَمَنْ هَذَا الَّذِي بَرَزَكُمُ إِنْ أَمْسَكَ يَرْفَعَكُمْ لَجُؤًا فِي عُنُوقِهِمْ
 وَتَقْوِيَةٍ ﴿١٩﴾

above them فَوْقَهُمْ the birds الطَّيْرِ to إِلَى see يَرَوْا do they not
 and folding them in وَيَقِضْنَ spreading out their wings صَفَقَتْ
 the Most Gracious الرَّحْمَنُ except إِلَّا upholds them يُمَسِّكُهُنَّ none
 إِنَّهُ بِكُلِّ شَيْءٍ of every بِصِيرٌ ﴿١٧﴾ the All-Seer أَمَنْ
 to you لَكُمْ any army جُنْدٌ be هُوَ that can الَّذِي this who is
 besides الرَّحْمَنِ the Most Gracious مِنْ دُونِ to help you يَصْرُكُ
 the disbelievers (are in) إِلَّا but فِي in عُرْوٍ ﴿١٨﴾
 can provide for بَرَزَكُمُ that الَّذِي this هَذَا Who is أَمَنْ delusion
 Nay بَلْ His provision يَرْفَعُ He should withhold أَمْسَكَ if إِنَّ you
 and (they) وَتَقْوِيَةٍ ﴿١٩﴾ pride عُنُوقٍ be in فِي they continue to لَجُؤًا but
 flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَنْ يَمْشِيَ مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِيَ سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢١﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٢﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٤﴾

on bent down without seeing مُكِبًّا walks يَمْشِيَ is he who أَفَنْ
وَجْهِهِ or he who أَهْدَىٰ his face يَمْشِيَ
say قُلْ a Straight مُسْتَقِيمٍ Way صِرَاطٍ on سَوِيًّا walks
هُوَ it is He الَّذِي Who أَنْشَأَكُمْ and made وَجَعَلَ has created you
لَكُمْ and hearts وَالْأَفْئِدَةَ and seeing وَالْأَبْصَرَ hearing السَّمْعَ for you
الَّذِي it is He هُوَ say قُلْ you give thanks تَشْكُرُونَ ﴿٢١﴾ that little
and to Him وَإِلَيْهِ the earth فِي in has created you ذَرَأَكُمْ Who
تُحْشَرُونَ ﴿٢٢﴾ shall you be gathered وَيَقُولُونَ and they say مَتَىٰ when هَذَا
you are كُنتُمْ if promise (come to pass) الْوَعْدُ will this
the knowledge الْعِلْمُ is only إِنَّمَا say قُلْ telling the truth صَادِقِينَ ﴿٢٣﴾
عِنْدَ اللَّهِ with Allah وَإِنَّمَا and أَنَا I am نَذِيرٌ مُبِينٌ ﴿٢٤﴾ a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?
23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهٖ تَدَّعَوْنَ ﴿٢٥﴾ قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَآءٍ مَّعِينٍ ﴿٢٨﴾

will be approaching رَبَّنَا they will see it رَأَوْهُ but when لَمَّا
disbelieve كَفَرُوا those who الَّذِينَ the faces of دُجُوْهُ displeased
وَقِيلَ which أَلَيْكَ this is (the promise) هَٰذَا and it will be said قِيلَ
have you أَرَأَيْتُمْ say قُلْ calling ۞ for it بِدْ you were
with مَعِيَ and those وَمَنْ Allah اَللّٰهُ destroys me اَهْلِكَنِيْ if اِنْ seen
can يُعْبِرُ Who فَمَنْ He bestows His Mercy on us رَحْمَةً or اَوْ me
۞ torment عَذَابٍ from مِنَ the disbelievers اَلْكَافِرِيْنَ save
we اَمَّا the Most Gracious الرَّحْمٰنُ He is هُوَ say قُلْ a painful
۞ we put our trust قَوْلُنَا and in Him وَعَلَيْهِ in Him بِدْ believe
۞ in فِي that is هُوَ who is it مَنْ so you will come to know
۞ if اِنْ have you seen اَرَأَيْتُمْ say قُلْ manifest ۞ error
can اَيُّكُمْ who then قَمَنَ sunk away غَوَا your water مَاؤُكُمْ became
flowing مَعِينٍ ۞ with water بِمَاءٍ supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِغِنَمَةِ رَبِّكَ يَمَسُّونَ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَسَتَبْصُرُ وَيُبْصِرُونَ ۝ بِأَيِّكُمْ الْمَقْتُولُ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ۝ فَلَا تَطْلِعِ الْمَكِيدِينَ ۝ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝ وَلَا تَطْغِ كُلَّ جَلْفٍ مَّهِينٍ ۝

they (angels) يَسْطُرُونَ and what وَمَا by the pen الْقَلَمِ Nun ت write
your Lord رَبِّكَ by the Grace of يَغْنَمُ you are أَنْتَ not مَا

will be a لَآخِرًا for you لَكَ and verily وَإِنَّ a madman يَمَجُنُونَ ﴿٢﴾
 on لَعَلَّ and verily you are وَإِنَّكَ an endless عَزَّ مَمْنُونٌ ﴿٣﴾ reward
 so you will فَسْتَبْصِرُ an exalted عَظِيمٌ ﴿٤﴾ standard of character خُلُقِي
 is الَمَفْتُونُ ﴿٥﴾ which of you بِأَيِّكُمْ and they will see وَيُبْصِرُونَ ﴿٦﴾ see
 He هُوَ your Lord رَبُّكَ verily إِنَّ afflicted with madness
 His سَبِيلِهِ from عَنْ has gone astray ضَلَّ who يَمَنْ knows better
 those who are بِالْمُهْتَدِينَ ﴿٧﴾ knows better أَعْلَمُ and He هُوَ path
 they wish وَدُّوا the deniers الْمُكَذِّبِينَ ﴿٨﴾ obey تُطِيع so not فَلَا guided
 so فَتَذْهَبُوا ﴿٩﴾ you should compromise (with them) تَذْهَبُ that لَوْ
 obey تُطِيع and not وَلَا they would compromise (with you)
 and is considered مَهِينٌ ﴿١٠﴾ who swears much حَالِفٌ everyone
 worthless

Sûrat Al-Qalam or Nûn (The Pen) LXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone Hallâf Mahîn (the one who swears much and is a liar or is worthless). (Tafsir At-Tabari)

هَآؤِ مَشْهُمِ نَبِيْمِ ﴿١١﴾ مَتَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اٰمِيْمِ ﴿١٢﴾ عَتِلٌ بَعْدَ ذٰلِكَ رٰزِيْمِ ﴿١٣﴾ اَنْ كَانَ ذَا مَالٍ وَنَبِيْنِ ﴿١٤﴾ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسْطٰطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾ سَنَسِفُهُمْ عَلَى الْفَرْطُوْمِ ﴿١٦﴾ اِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا اٰحَصَبَ الْجَنَّةِ اِذَا قَامُوْا لِصِرْمٰنَهَا

مُصِيبِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ نَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

هَمَّازٍ with calumnies ﴿١١﴾ بِئِيمٍ going about مَسَلَمٍ a slanderer هَمَّازٍ
 لِّلْخَيْرِ hinderer of the good مُعْتَدٍ transgressor أَمِيرٍ ﴿١٢﴾ sinful عُتْلٍ
 he because أَن wicked زَنِيمٍ ﴿١٣﴾ all that ذَلِكْ after cruel
 دَا had مَالٍ wealth وَرَبِّينَ ﴿١٤﴾ and children إِذَا when تُتْلَى tales
 he says قَالُ Our verses مَا بَيْنَنَا to him عَلَيْهِ recited
 of the الأَزْلَى ﴿١٥﴾ the men of old مَنِيئُهُ We shall brand him عَلَى
 as كَمَا have tried them بَلَوْنَهُمُ verily We إِنَّا the nose الْفَرْلُورِ ﴿١٦﴾
 they أَتَمُّوا when فِي the garden لِّئَلَّا the people of أَصْحَابِ We tried
 in the مُصِيبِينَ ﴿١٧﴾ to pluck the fruits of (the garden) لَيَصْرِمُنَّا swore
 then طَافَ saying if Allah wills يَسْتَنْوُونَ ﴿١٨﴾ without لَا morning
 on it (garden) طَائِفٌ there passed by something (fire) مِنْ
 while they نَائِمُونَ ﴿١٩﴾ were asleep فَأَصْبَحَتْ
 so the (garden) became by the morning كَالصَّرِيمِ ﴿٢٠﴾
 pitch dark night

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth). 14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shâ' Allâh* (If Allâh wills). 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَنَادَا مُصِيبِينَ ﴿٢١﴾ أِنِ اغْدُوا عَلَىٰ حَرْبِكُمْ إِن كُنتُمْ صٰرِمِينَ ﴿٢٢﴾ فَانطَلَقُوا وَهُمْ يَخْتَفُونَ ﴿٢٣﴾ أَن لَا يَدْخُلَنَّ الْبَيْتَ عَلَيْكَ
 وَمَسْكِينٌ ﴿٢٤﴾ وَغَدَا عَلَىٰ حَرٍِّ قَدِيرٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصٰلُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَكُنْ لَّكُم مِّن دُونِ
 سُبْحَانَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظٰلِمِينَ ﴿٢٩﴾

as soon as the مُصِيبِينَ ﴿٢١﴾ then they called out one to another فَتَنَادَا
 morning broke أِنِ (saying) to اغْدُوا go in the morning حَرْبِكُمْ to

pluck the fruits **فَاتْلُوا** if **إِنْ** your tilth **كُنْتُمْ** you would **صَرِيحِينَ** whispering in secret low **بَنَحْفُونُ** and they **وَهُرُّ** so they departed today **أَلَيْمَ** shall enter into it **بَنَحْفُونُ** not **لَا** (saying) that **أَنْ** tones and they went in **وَعَدَا** any poor person **عَلَيْكُمْ** upon you **وَسَكِينُ** (thinking that) **قَدِيرُونَ** strong intention **حَرِّ** with **عَلَى** the morning they saw the (garden) **رَأَوْهَا** but when **فَلَمَّا** they have powers nay indeed **بَلْ** have gone astray **لَصَّالُونَ** verily we **إِنَّا** they said the best among them **نَحْنُ** we **عَرُوثُونَ** are deprived **فَالْ** said **أَوْسَطُهُمْ** why do you not **لَوْلَا** you **لَكُمُ** I tell **أَنْ** did not **أَلَمْ** glorify Allah **فَالُوا** they said **سُبْحَانَ** glory to **رَبِّنَا** our Lord **إِنَّا** been wrong-doers **ظَالِمِينَ** we have **كُنَّا** verily

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskîn* (poor man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتْلُونَ ﴿٢١﴾ قَالُوا يَوَيْلًا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٢﴾ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٢٣﴾ كَذَٰلِكَ الْعَذَابُ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٤﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٢٥﴾ أَفَنَجْعَلُ السَّالِفِينَ كَالْءَٰخِرِينَ ﴿٢٦﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٧﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٨﴾

فَأَقْبَلَ **بَعْضُهُمْ** some **عَلَىٰ** to **بَعْضٍ** others **يَتْلُونَ** so they turned **قَالُوا** blaming **يَوَيْلًا** they said **إِنَّا** woe to us **كُنَّا** verily we were **ظَالِمِينَ** transgressors **عَسَىٰ** we hope (maybe) **رَبِّنَا** our Lord **أَنْ** than this **مِنْهَا** a better (garden) **خَيْرًا** He give us in exchange **يُبَدِّلَا** such is **كَذَٰلِكَ** we turn **رَبِّنَا** our Lord **إِلَىٰ** truly **إِنَّا** the **الْءَٰخِرَةِ** and truly the punishment of **لَءَٰذَابُ** the punishment

Hereafter أَكْبَرُ is greater لَوْ if كَانُوا they عَلِمُوا ﴿٣٠﴾ but knew إِنَّ are لِلْمُتَّقِينَ verily for the pious عِنْدَ with رَبِّهِمْ their Lord جَنَّاتٍ the gardens of النَّعِيمِ ﴿٣١﴾ delight أَنْتَجِلُ what is the matter with مَا لَكُمْ like the criminals كَالْمُجْرِمِينَ ﴿٣٢﴾ Muslims you كَيْفَ how تَحْكُمُونَ ﴿٣٣﴾ do you judge أَمْ or لَكُمْ have you كِتَابٌ a Book فِيهِ through which تَدْرُسُونَ ﴿٣٤﴾ you learn

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient) 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ مَا تُخْتَارُونَ ﴿٣٥﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِلِقَاءِ رَبِّكُمْ يَوْمَ الْفَيْصَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٣٦﴾ سَأَلْتُمُوهُم بِذَلِكَ رَبِّهِمْ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣٧﴾ يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٣٨﴾

إِنَّ لَكُمْ that you shall have فِيهِ in it كُلُّ all that تُخْتَارُونَ ﴿٣٥﴾ you reaching بِلِقَاءِ from us أَيْمَانٌ oaths have you لَكُمْ or أَمْ choose yours will لَكُمْ that إِنَّ Resurrection الْفَيْصَةِ the Day of يَوْمَ to which of أَيْمَانُ ask them سَأَلْتُمُوهُم you judge تَحْكُمُونَ ﴿٣٦﴾ what لَكُمْ be بِذَلِكَ them رَبِّهِمْ for that وَهُمْ or أَمْ will vouch ﴿٣٧﴾ they have شُرَكَاءُ partners فَلْيَأْتُوا then let them bring partners إِنْ their partners كَانُوا ﴿٣٧﴾ بِكُشْفٍ (remember) the Day which يَوْمَ truthful صَادِقِينَ ﴿٣٧﴾ they are and they shall وَيُدْعَوْنَ the shin سَاقٍ from عَنْ shall be uncovered they يَسْتَطِيعُونَ ﴿٣٨﴾ but shall not لَا prostrate إِلَى be called to السُّجُودِ they be able to do so

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

خَشِيعَةً أَبْصَرُهُمْ تَرَفَهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٠﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ يَهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤١﴾ وَأُنْزِلُ لَهُمْ أَنْ كَيْدِي مَتِينٌ ﴿٤٢﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُثْقَلُونَ ﴿٤٣﴾

خَشِيعَةً will cover them أَبْصَرُهُمْ their eyes will be cast down ذَلَّةٌ will be called يُدْعَوْنَ they used to كَانُوا and verily وَهُمْ prostrate السُّجُودِ to healthy and secure سَالِمُونَ and they were وَهُمْ then leave Me alone يَهَذَا denies يَكْذِبُ and whoever then leave Me alone سَنَسْتَدْرِجُهُمْ speech (Quran) الْحَدِيثِ We shall punish them gradually from حَيْثُ where لَا not يَعْلَمُونَ they perceive وَأُنْزِلُ I كَيْدِي My Plan مَتِينٌ My Plan is strong أَمْ is strong تَسْأَلُهُمْ you ask them أَجْرًا a wage فَهُمْ a wage they مِنْ from debt مُثْقَلُونَ debt are heavily burdened

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٤﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَالِحِ الْقَوْمِ إِذْ نَادَىٰ وَهُوَ مَكْشُومٌ ﴿٤٥﴾ ۚ وَلَوْلَا أَنْ تَدَارَكُمُ رَحْمَةُ رَبِّهِ لَنُيَذَّبَ بِالْعَذَابِ وَهُوَ مَذْمُومٌ ﴿٤٦﴾ فَاجْنِبْهُ رَبُّهُمُ فَجَعَلَهُمُ مِنَ الصَّالِحِينَ ﴿٤٧﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَنْ يَمِيعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُمْ لَمَجْنُونٌ ﴿٤٨﴾ وَمَا هُمْ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٤٩﴾

أَمْ or that عِنْدَهُمُ the unseen الْغَيْبُ is with them فَهُمْ so they يَكْتُبُونَ ﴿٤٤﴾ فَاصْبِرْ can wait with patience لِحُكْمِ for رَبِّكَ the Decision of وَلَا and not تَكُنْ like كَصَالِحِ

he cried out نَادَى when إِذْ the fish كَلَّوْا the companion of
 that تَذَكَّرْكَ had not لَوْلَا restrained, suppressed مَكْظُومٌ ﴿١٥﴾ while he
 he would لَيْدَ his Lord رَبِّهِ from مِنْ a Grace رَحْمَةً reached him
 on the naked shore بِالْعَرَاءِ indeed have been (so he was) cast off
 وَهُوَ but chose him مَذْمُومٌ ﴿١٦﴾ was to be blamed while he
 وَإِنَّ the righteous الصَّالِحِينَ ﴿١٧﴾ of مِنْ and made him فَجَعَلَهُ his Lord
 disbelieve كَفَرُوا those who الَّذِينَ would almost يَكَاذُ and verily
 لَبِزْلُوقًا ﴿١٨﴾ with their eyes (through hatred) بِأَبْصَرِهِمْ make you slip
 إِنَّهُ and they say يَقُولُونَ ﴿١٩﴾ the Reminder الذِّكْرُ they hear سَمِعُوا when
 a ذِكْرٌ but إِلَّا it is هُوَ and not وَمَا is a madman لَمَجْنُونٌ ﴿٢٠﴾ verily he
 to all the worlds لِّلْعَالَمِينَ ﴿٢١﴾ reminder

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ الْحَاقَّةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى ﴿٤﴾ فَأَتَاهُمُ الْكَارِهُ إِذْ هُمْ يُسْكَوْنَ فَاهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾
 وَالْمَا عَادَ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ مُخْلِ حَاوِيَةٍ ﴿٧﴾

الْحَاقَّةُ ﴿١﴾ the reality مَا the reality الْحَاقَّةُ ﴿٢﴾ what is مَا the reality كَذَّبَتْ the reality الْحَاقَّةُ ﴿٣﴾ what is مَا will make you know

the calamity ۞ بِالْفَارِعَةِ and Ad people وَآدُ Thamud ثَمُودُ denied
 ۞ بِالطَّاغِيَةِ they were destroyed تَأْمَلِكُوا Thamud ثَمُودُ as for ثَمًا
 they were تَأْمَلِكُوا Ad آدُ and as for ثَمًا by the awful cry
 ۞ عَالِيَةٍ a furious صَرْصَرٍ by wind بِرِيحٍ destroyed
 nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمُ which Allâh imposed
 so that you قَرَرَى in succession حُسُوتًا days أَيَّامٍ and eight وَكُنُيَّةً
 lying overthrown صَرَعَى in it فِيهَا the people الْقَوْمَ could see
 hollow ۞ حَاوِيَةٍ date-palms تَخِلُ trunks of أَعْجَازُ as if they were

Sûrat Al-Hâqqah (The Inevitable) LXIX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! 5. As for Thamûd, they were destroyed by the awful cry! 6. And as for 'Âd, they were destroyed by a furious violent wind! 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۝ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ ۝ بِالْخَاطِئَةِ ۝ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۝ إِنَّا لَنَّا طَعْنَا الْمَاءَ هَمَلْنَاهُ فِي الْيَابِيَةِ ۝ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝

remnants ۞ بَاقِيَةٍ any بَيْنَ of them لَهُمْ you see تَرَى so do فَهَلْ
 before him قَبْلَهُ and those وَمَنْ Pharaoh فِرْعَوْنُ and brought وَجَاءَ
 ۞ بِالْخَاطِئَةِ and the cities وَالْمُؤْتَفِكَاتُ and they disobeyed نَعَصُوا رَسُولَ
 ۞ لَنَّا طَعْنَا the Lord's رَبِّهِمْ Messenger so He seized them فَأَخَذَهُمْ
 ۞ هَمَلْنَاهُ a strong رَابِيَةً a seizing إِنَّا when طَعْنَا verily we
 ۞ لِنَجْعَلَهَا the water هَمَلْنَاهُ the limits الْمَاءَ in فِي We carried you
 ۞ تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

١٥ an ear اُذُنْ and may understand it وَتَبَيَّنَا remembrance
the Trumpet الصُّور in فِي will be blown فُتِحَ then when فَإِنَّا a keen
and shall be removed (from رُحِلَتْ one ١٦ with blowing نَفْحَةً
and the mountains وَالْجِبَالُ the earth أَلْأَرْضُ their places)
with a single وَحْدَةً ١٧ crushing دَكَّةُ crushed

8. Do you see any remnants of them? 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٥ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهٍ ١٦ وَالْمَلَكُ عَلَى أَرْجَائِهِمْ وَيَحْمِلُ عَرَشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِينَ ١٧ يَوْمَئِذٍ يُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ١٨ فَأَمَّا مَنْ أَوْفَى كِتَابِهِ بِسَمِيِّهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِي ١٩ إِنِّي كُنْتُ مِنْكُمْ حَاسِبًا ٢٠ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٢١ فِي جَنَّةٍ عَالِيَةٍ قَطْرُهَا دَائِبٌ ٢٢

the (great) الْوَاقِعَةُ ١٥ shall befall وَقَعَتِ then on that Day فَيَوْمَئِذٍ
so it وَانْشَقَّتِ the heaven السَّمَاءُ and will split asunder فَهِيَ event
and the الْمَلَكُ it will be frail and torn up وَاهٍ ١٦ on that Day يَوْمَئِذٍ
the عَرَشُ and will bear وَيَحْمِلُ its sides أَرْجَائِهِمْ will be on angels
١٧ ثَمَنِينَ that Day يَوْمَئِذٍ above them فَوْقَهُمْ your Lord رَبِّكَ Throne of
shall you be brought to تُعْرَضُونَ that Day يَوْمَئِذٍ eight angels
a ١٨ خَافِيَةٌ of you مِنْكُمْ will be hidden تَخْفَى not judgment
his كِتَابِهِ will be given أَوْفَى him who مَنْ then as for فَأَمَّا secret
read أَقْرَبُوا take هَؤُلَاءِ will say فَيَقُولُ in his right hand بِسَمِيِّهِ record
كِتَابِي ١٩ that I إِنِّي did believe كُنْتُ surely I إِنِّي my record ٢٠ حَاسِبًا
a ٢١ عِيشَةٍ in ٢١ فَهُوَ my account ٢١ shall meet

a lofty ٢١ Paradise ٢٢ in ٢٣ well-pleasing ٢٤ life
will be low and near ٢٥ the fruits in bunches whereof ٢٦
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِغَةِ ٢١ وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ بَلَيْتَنِي لَأُرْتِ كِتَابَهُ ٢٢ وَلَرَّ ٢٣
أَدْرَ مَا حَسْبِي ٢٤ بَلَيْتَنِيَ كَانَتْ الْقَاضِيَةَ ٢٥ مَا أَغْنَىٰ عَنِّي مَالِي ٢٦ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ٢٧ خُذُوهُ فَغُلُّوهُ ٢٨ ثُمَّ الْجَحِيمَ
صَلُّوهُ ٢٩ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٠ إِنَّهُمْ كَانُوا لَا يَرْجُونَ بِإِلَهِ الْعَظِيمِ ٣١

كُلُوا وَاشْرَبُوا eat and drink ٢١ هَنِيئًا at ease ٢٢ بِمَا for that which ٢٣ أَسْلَفْتُمْ you have sent on before you
كُلُوا past ٢٤ days ٢٥ فِي in ٢٦ الْأَيَّامِ the days ٢٧ الْفَالِغَةِ past ٢٨ وَأَمَّا وَئَا ٢٩ مَنْ أُوْقِيَ him who ٣٠ أُوْقِيَ will be given ٣١ كِتَابَهُ his record ٣٢ بِشِمَالِهِ his left hand
I had been ٣٣ أُرْتِ not ٣٤ لَرَّ I wish ٣٥ بَلَيْتَنِي will say ٣٦ فَيَقُولُ in his left hand
مَا I had known ٣٧ أَدْرَ and that not ٣٨ وَلَرَّ my record ٣٩ كِتَابَهُ given
had been ٤٠ كَانَتْ If only it ٤١ بَلَيْتَنِيَ my account ٤٢ الْقَاضِيَةَ what is
٤٣ الْقَاضِيَةَ my end ٤٤ مَا my end ٤٥ أَغْنَىٰ not ٤٦ عَنِّي has availed ٤٧ مَالِي me ٤٨ سُلْطَانِيَّةٌ my power and
٤٩ هَلَكَ wealth ٥٠ عَنِّي have gone ٥١ سُلْطَانِيَّةٌ from me ٥٢ خُذُوهُ seize him ٥٣ فَغُلُّوهُ and fetter him ٥٤ ثُمَّ الْجَحِيمَ then
a chain ٥٥ سِلْسِلَةٍ in ٥٦ فِي then ٥٧ بُلُّوهُ burn him ٥٨ صَلُّوهُ the blazing Fire
ذَرْعُهَا whereof the length ٥٩ سَبْعُونَ is seventy ٦٠ ذِرَاعًا cubits ٦١ فَاسْلُكُوهُ
٦٢ إِنَّهُمْ fasten him ٦٣ كَانُوا used to ٦٤ لَا not ٦٥ يَرْجُونَ believe ٦٦ بِإِلَهِ in
the Most Great ٦٧ اللَّهُ Allah

24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it had been my end (death)! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٢٦﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حِمِيمٌ ﴿٢٧﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٢٨﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٢٩﴾ فَلَا أَقِيمُ بِمَا تُبْصِرُونَ ﴿٣٠﴾ وَمَا لَا تُبْصِرُونَ ﴿٣١﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٢﴾ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣٣﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٤﴾ وَلَوْ نَقُولَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٣٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٣٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣٧﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَاجِيزٌ ﴿٣٨﴾ وَإِنَّهُ لَذِكْرٌ لِّلْمُتَّقِينَ ﴿٣٩﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٠﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤١﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٤٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٤٣﴾

وَلَا يَحْضُ and not he urged عَلَى on طَعَامِ the feeding of الْمُسْكِينِ the poor
فَلَيْسَ the poor so not لَهُ has he الْيَوْمَ this Day هَهُنَا here حِمِيمٌ
nor friend وَلَا any food طَعَامُ except إِلَّا مِنْ غِسْلِينٍ the
washing of wounds لَا none يَأْكُلُهُ إِلَّا will eat it الْخَاطِئُونَ except
the sinners فَلَا so verily أَقِيمُ I swear بِمَا by whatsoever تُبْصِرُونَ
you see وَمَا and by whatsoever لَا not تُبْصِرُونَ you see
the word of رَسُولٍ the Messenger كَرِيمٍ an honored
verily this is لَقَوْلُ it is هُوَ and not وَمَا a poet قَلِيلًا a little is
that تُبْصِرُونَ you believe وَلَا nor is it يَقُولُ the word of كَاهِنٍ
a sooth sayer قَلِيلًا a little is مَّا that تَذَكَّرُونَ you remember
the Lord of رَبِّ from نَزِيلٌ this is the revelation sent down
and if وَلَوْ the worlds نَقُولَ he forged عَلَيْنَا concerning Us
We surely should have seized لَأَخَذْنَا false sayings الْأَقَاوِيلِ some
certainly We لَقَطَعْنَا and then ثُمَّ by his right hand بِالْيَمِينِ him
would cut مِنْهُ from him الْوَتِينَ the life artery فَمَا and not مِنْكُمْ
could withhold حَاجِيزٌ from him عَنْهُ one any مِنْ of you
for the لَذِكْرٌ is a Reminder لِّلْمُتَّقِينَ and verily this (Quran) وَإِنَّهُ
there are some مِنْكُمْ that نَعْلَمُ know أَنَّ and verily We وَإِنَّا pious

will be an **لَحَرَةً** and indeed it **وَإِنَّ** deny **مُكَذِّبِينَ** among you that
 anguish **عَلَى** and verily it is **وَإِنَّ** the disbelievers **الْكَافِرِينَ** for
 the **بِأَسْمِ** so glorify **فَسَبِّحْ** with certainty **الْبَيِّنِ** an absolute truth
 the Most Great **الْعَظِيمِ** your Lord **رَبِّكَ** Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. This is the Revelation sent down from the Lord of the '*Âlamîn* (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). 49. And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] 50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ân) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ① لِّلْكَافِرِينَ لَّيْسَ لَهُمْ دَافِعٌ ② مِّنْ أَفْذَى الْمَعَارِجِ ③ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ
 إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④ فَأَصْبَرَ صَبْرًا جَبِيلًا ⑤ إِنَّهُمْ يَرَوْنَهُ بَيْدًا ⑥ وَزَنَّهُ قَرِيبًا ⑦ يَوْمَ
 تَكُونُ السَّمَاءُ كَالْهَيْلِ ⑧ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨ وَلَا يَنْتَلِ حِمِيمٌ حِمِيمًا ⑩ يُبْصَرُونَهُمْ يَوْمَ الْمُنْجَرِمِ تَوَفَّقْدِي مِنْ
 عَذَابٍ يَوْمَئِذٍ بَيْنِهِ ⑪

سَأَلَ asked سَائِلٌ a questioner بِعَذَابٍ concerning a torment وَاقِعٍ ①
 for it لَّيْسَ upon the disbelievers لِّلْكَافِرِينَ ② about to befall
 دَافِعٌ ③ can avert مِّنْ from أَفْذَى Allah ﷻ ذَى the Lord of الْمَعَارِجِ ④

and الرَّوحُ the angels اَتْلَوْكَ ascend تَنْجُ the ways of ascent
 the spirit إِلَيْهِ to Him in يَوْمِ a Day مِقْدَارُهُ is
 so قَاصِرٌ years سِتْرٌ thousand أَلْفٌ fifty خَمْسِينَ measure whereof
 verily they يَرَوْنَهُ with a good حَبِيلًا patience صَبْرًا be patient
 the Day يَوْمَ near قَرِيبًا but We see it وَرَآهُ afar off يَبْصُرُونَهَا see it
 like melted lead كَالْمُهْلِ the sky السَّمَاءُ will be تَكُونُ that
 like flakes of wool كَالْعِهْنِ the mountains الْجِبَالُ and will be
 of a friend حِمِيمًا a friend حَمِيمٌ will ask يَسْتَلْ and not
 would desire يَوْئُلُ though they shall be made to see one another
 from عَذَابٍ he ransoms himself يَقْنِى if لَوْ the criminal الْمُجْرِمُ
 by his children بَنِيهِ that Day يَوْمِ the punishment of

Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allâh, the Lord of the ways of ascent. 4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَحْبَتِهِ وَأَخِيهِ ۚ وَفَصَّلَتِ أَلْفَى تَوْبَةٍ ۚ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا إِنَّمَا لَظَنُ ۚ نَزَّاعَةً لِّلشَّوَى ۚ
 تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۚ وَجَمَعَ فَأَوْعَى ۚ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ
 مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ

and his wife وَصَنَجَتِهِ and his brother وَأَخِيهِ and his kindred أَلْيَ who sheltered him وَمَن who in the earth الْأَرْضِ the earth جَمِيعًا all ثُمَّ so then يُجِيبُهُ it might save him النَّارِ the Fire of Hell لَظَىٰ verily it will be إِنَّمَا but no means (all) such as تَدْعُوا calling the head skin لَشْوَىٰ taking away and turn away their faces وَوَلَّىٰ turn their backs and رَجَعَ and turn away their faces and جمع and hide it إِذَا and hide it فَارْزُقْ collect (wealth) touches him مَسَّهُ when إِذَا very impatient هَلُومًا was created أَلْتَرُّ evil جَرُومًا distressed وَإِذَا and when مَسَّهُ touches him أَلْتَبْرُ those devoted to Salat الْمُصَلِّينَ except إِلَّا stingy مَنُوعًا good

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh). 19. Verily, man (disbeliever) was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salât* (prayers).

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلسَّائِلِ وَالْمَحْرُورِ وَالَّذِينَ يُصَدِّقُونَ بَيَّوَاتِ
الَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

الَّذِينَ هُمْ those هُمْ who عَلَى in صَلَاتِهِمْ their Salat دَائِمُونَ remain
is وَالَّذِينَ constant and those who هُمْ in أَمْوَالِهِمْ their wealth حَقٌّ
لِلسَّائِلِ a known مَعْلُومٌ a right وَالْمَحْرُورِ for the beggar who asks
وَالَّذِينَ and for the deprived (who has lost his property and wealth)
الَّذِينَ in the Day of بَيَّوَاتِ believe and those who
the torment of عَذَابِ of هُمْ who and those وَالَّذِينَ Recompose

رَبِّهِمْ the torment of عَذَابٍ verily إِنَّ fear تُشْفِقُونَ their Lord
 can feel secure مَأْمُونٌ ﴿٢٨﴾ is that before which none عِبْرٌ their Lord
 وَالَّذِينَ هُمْ and those الَّذِينَ who لِفُرُوجِهِمْ their chastity حَافِظُونَ ﴿٢٩﴾ إِلَّا guard
 possess مَلَائِكَةٍ what مَا or أَوْ their wives أَزْوَاجِهِمْ with عَلَى except
 to be أَيْمَنُهُمْ their right hands فَايَمُّهُمْ so they are عِبْرٌ not مَكْمُومِينَ ﴿٣٠﴾
 فَأُولَئِكَ that بَلَّغَ seeks رَبِّكَ beyond ذَلِكَ but whoever فَمَنْ blamed
 transgressors الْعَادُونَ ﴿٣١﴾ who are هُمْ then it is those

23. Those who remain constant in their *Salât* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ قَالِ الَّذِينَ كَفَرُوا بِكَ مُهَيِّئِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَتَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةً نَّعِيمٍ ﴿٣٨﴾

وَالَّذِينَ and those هُمْ who لِأَمْتِنِهِمْ to their trusts وَعَهْدِهِمْ and their
 in رَاعُونَ ﴿٣٢﴾ they keep وَالَّذِينَ and those هُمْ who بِشَهَادَتِهِمْ in
 قَائِمُونَ ﴿٣٣﴾ stand firm وَالَّذِينَ and those هُمْ who عَلَى
 صَلَاتِهِمْ their Salat يُحَافِظُونَ ﴿٣٤﴾ guard well أُولَئِكَ such فِي
 in جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ honored قَالِ the matter that
 with الَّذِينَ those who كَفَرُوا disbelieve بِكَ from you مُهَيِّئِينَ ﴿٣٦﴾ that
 they hasten to listen عَنِ the right أَلْيَمِينِ and on عَنِ الشِّمَالِ the
 left عِزِينَ ﴿٣٧﴾ (sitting) in groups أَتَطْمَعُ every امْرِئٍ
 of them أَن to يُدْخَلَ be entered جَنَّةً the Paradise of
 delight نَّعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salât* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh's Book (this Qur'an)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٦٩﴾ فَلَا أَقِيمُ رَبِّ السَّعْدِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٧٠﴾ عَلَى أَنْ تُبَدِّلَ خَيْرًا مِمَّا نَحْنُ بِمَسْبُوقِينَ ﴿٧١﴾ فَذَرَهُمْ يَحْضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٧٢﴾ يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاجًا كَانَتْهُمْ إِلَى نَفْسٍ يُوفُضُونَ ﴿٧٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذُلٌّ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٧٤﴾

out of مِمَّا have created them خَلَقْنَاهُمْ verily We إِنَّا but nay كَلَّا
by the رَبِّ I swear أَقِيمُ so لَا they know يَعْلَمُونَ ﴿٦٩﴾ that which
and sunset in السَّعْدِ وَالْمَغْرِبِ all points of sunrise in the east السَّعْدِ Lord of
لَقَدِيرُونَ ﴿٧٠﴾ that surely We إِنَّا the West
تُبَدِّلُ that أَنْ to عَلَى are Able لَقَدِيرُونَ ﴿٧٠﴾ that surely We إِنَّا the West
وَمَا than them بِنْتُمْ by better خَيْرًا We replace (them)
to يَحْضُوا so leave them فَذَرَهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٧١﴾ We
they meet يُلَاقُوا until حَتَّى and play about وَيَلْعَبُوا plunge in vain talk
the Day يَوْمَ they are promised يُوعَدُونَ ﴿٧٢﴾ which الَّذِي their Day يَوْمَهُمُ
سِرَاجًا the graves الْأَجْدَاثِ of مِنْ they will come out يُخْرِجُونَ when
كَانَتْهُمْ quickly إِلَى as if they نَفْسٍ to تُوفُضُونَ ﴿٧٣﴾ racing خَشِيعَةً
تَرْهَقُهُمْ with their eyes أَبْصَرُهُمْ lowered in fear and humility
which الَّذِي the Day الْيَوْمُ that is ذُلٌّ disgrace ذَلِكَ covering them
كَانُوا they were يُوعَدُونَ ﴿٧٤﴾ promised

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ﴿٣﴾ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَذِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعَهُمْ فِي مَا ذُنِبُوا وَاسْتَفْسَحُوا يَدْيَهُمْ وَاصْرَبُوا وَاسْتَكْبَرُوا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ to Noah Noah sent verily We to his people
 أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (saying) to your people warn before that
 He said قَالَ a painful torment comes to them
 قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ O my people verily I am to you a plain
 أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا that you should worship Allah a plain
 يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَذِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى He will forgive and obey me dutiful to Him
 إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ you of your sins and respite you to an appointed term
 كُنْتُمْ تَعْلَمُونَ but it comes when you cannot be delayed if you know
 قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا he said O my Lord I but not day and night
 فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا but all my calling increased them to their flight
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعَهُمْ and verily I every time and flight
 وَاسْتَفْسَحُوا يَدْيَهُمْ وَاصْرَبُوا وَاسْتَكْبَرُوا they put them that you might forgive
 ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا then in public proclaimed to them openly then I
 ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا I secretly appealed to them in private
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا I said in private to them from your Lord
 is verily He Oft-Forgiving

Sûrat Nûh (Noah) LXXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allâh (Alone), be dutiful to Him, and obey me, 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ بَرَكَاتٍ ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

يُرْسِلِ He will send السَّمَاءَ the sky (rain) عَلَيْكُمْ to you مِدْرَارًا ﴿١١﴾ and وَيُمْدِدْكُمْ abundance and give you increase بِأَمْوَالٍ in wealth وَيَبْنِيَنَّ and جَنَّاتٍ on you وَيَجْعَلْ children and bestow لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ for Allah you expect not لَا you do not أَطْوَارًا ﴿١٤﴾ He has created you خَلَقَكُمْ and surely أَلَمْ تَرَوْا كَيْفَ see you خَلَقَ how اللَّهُ Sَبْعَ the seven سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ one above another وَجَعَلَ and has made الْقَمَرَ فِيهِنَّ نُورًا therein وَجَعَلَ a light الشَّمْسُ and made بَرَكَاتٍ ﴿١٦﴾ a lamp وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ has brought you forth and اللَّهُ أَنْبَتَكُمْ

from الْأَرْضِ the (dust of) earth بَنَّاكَ ﴿٧١﴾ as a growth ثُمَّ then يُبْدِكُ ﴿٧٢﴾ and bring you وَنُخْرِجُكُمْ into it فِيهَا He will return you the earth وَاللَّهُ for you لَكُمْ has made جَعَلَ and Allah وَٱللَّهُ forth بِسَاطًا ﴿٧٣﴾ wide spread

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabari*) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.

لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٧١﴾ قَالَ نُوحٌ رَبِّ إِنِّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَن لَّرِ بَرْدَةٌ مَّالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٧٢﴾ وَمَكْرُؤًا مَّكَرًا كَبِيرًا ﴿٧٣﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٤﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٥﴾

لَتَسْلُكُوا therein سُبُلًا (on) roads فِجَاجًا ﴿٧١﴾ verily they إِنِّهُمْ my Lord رَبِّ Noah قَالَ mountain trails عَصَوْنِي disobeyed me وَأَتَّبَعُوا and followed مَن one لَّرِ بَرْدَةٌ not give مَّالُهُ him increase and his children وَلَدُهُ but إِلَّا a مَكْرًا plot كَبِيرًا ﴿٧٢﴾ and they have plotted وَمَكْرُؤًا loss خَسَارًا ﴿٧٣﴾ you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا mighty nor تَذَرُنَّ nor وَدًّا Wadd وَلَا your gods آلِهَتَكُمْ nor سُوَاعًا nor Suwa وَلَا يَغُوثَ nor Yaguth وَيَعُوقَ nor يعوق nor نَسْرًا nor Nasr وَقَدْ and indeed أَضَلُّوا they have led astray كَثِيرًا many وَلَا but إِلَّا the wrong-doers الظَّالِمِينَ did increase تَزِدِ and not error

20. That you may go about therein in broad roads. 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. "And they have plotted a mighty plot. 23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwâ*', nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols). 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِمَّا خَطَبْتَهُمْ أَغْرِقُوا فَادْخُلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢١﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَّارًا ﴿٢٢﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٣﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٤﴾

مِمَّا خَطَبْتَهُمْ because of their sins أَغْرِقُوا they were drowned فَادْخُلُوا they were made to enter نَارًا the Fire فَلَمْ يَجِدُوا and not أَنْصَارًا Allah instead of مِنْ دُونِ for them found رَبِّ my Lord and said نُوحٌ Noah لَا not تَذَرْنِي leave me عَلَى the earth مِنَ the disbelievers دَبَّارًا any الْكَافِرِينَ of the inhabitants أَغْرِقُوا they were drowned تَذَرَهُمْ if you leave them إِنْ verily إِنَّكَ inhabitant they will mislead عِبَادَكَ your slaves وَلَا and not يَلِدُوا they will beget كَفَّارًا wicked disbelievers رَبِّ my Lord اغْفِرْ me and my parents وَلِوَالِدَيَّ and him who دَخَلَ and all the مُؤْمِنًا as a believer my home بَيْتِي enters and all the مُؤْمِنَاتِ believing men and women تَزِدِ and not الظَّالِمِينَ to the wrong-doers إِلَّا but نَبَارًا destruction

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

قُلْ say أُوحِيَ to me إِلَيَّ it has been revealed that اسْتَمَعَ verily اِنَّا they said فَقَالُوا jinns of مِّنَ a group نَفَرٌ listened سَمِعْنَا we have heard قُرْآنًا Recital (a Quran) عَجَبًا ﴿١﴾ a wonderful وَهَدَى the Right path الرُّشْدِ to إِلَى it guides يَهْدِي with our Lord رَبِّنَا we shall join نُشْرِكُ and never وَلَمْ therein بِهٖ the majesty جَدُّ exalted be تَعَالَى and verily وَأَنَّهُ anything ﴿٢﴾ اَحَدًا of رَبِّنَا our Lord مَا neither اتَّخَذَ a wife صَاحِبَةً He has taken وَلَا nor وَلَدًا ﴿٣﴾ a son وَأَنَّهُ and that كَانَ the سَفِيهًا say يَقُولُ used to of the شَطَطًا ﴿٤﴾ Allah اَللّٰهُ against عَلَى foolish among us that which was ظَنَنَّا and verily we وَأَنَا wrong and not right أَن thought أَن that لَّنْ would never نَقُولَ say الْإِنسُ men وَالْجِنُّ and jinns عَلَى against اَللّٰهُ Allah كَذِبًا ﴿٥﴾ a lie وَأَنَّهُ and verily كَانَ there were رِجَالٌ men مِّنَ with the males رِجَالٍ who took refuge يَعُوذُونَ mankind among اَلْجِنِّ the jinns فَزَادُوهُمْ so they increased them رَهَقًا ﴿٦﴾ you ظَنَنْتُمْ as كَمَا thought and they وَأَنَّهُمْ sin and arrogance أَن thought أَن that لَّنْ will never يَبْعَثُ اَللّٰهُ Allah أَحَدًا ﴿٧﴾ anyone

Sûrat Al-Jinn

(The Jinn) LXXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh. 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا شَدِيدًا وَشُهَبًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَن يَسْمِعَ الْآنَ يَجِدْ لَّمْ يَشْهَبَا رَصَدًا ۝ وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۝

وَأَنَّا لَمَسْنَا the heaven السَّمَاءَ have sought to reach and we فَوَجَدْنَهَا stern شَدِيدًا وَشُهَبًا ۝ أ we sit نَقْعُدُ used to كُنَّا and verily we وَأَنَّا and flaming fires stations لِّلسَّمْعِ there at فَمَن to (steal) a hearing يَسْمِعُ who listens الْآنَ now يَجِدْ will find لَّمْ for him شَهَبًا for him not لَا and we وَأَنَّا watching in ambush رَصَدًا ۝ a flaming fire نَدْرِي know أَشَرُّ whether evil أُرِيدَ is intended يَمَن for those فِي on the earth أَرَادَ or whether رَبُّهُمْ for them رَشَدًا ۝ their Lord وَأَنَّا a Right Path الصَّالِحُونَ that are righteous وَمِنَّا and of us دُونَ contrary ذَلِكَ (to) that كُنَّا we are طَرَائِقَ قِدْدًا ۝ on ways different groups

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُمْ هَٰهُنَا ۝ وَأَنَّا لَمَّا سَوَعْنَا الْهَدَىٰ ءَامَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَحْسَ وَلَا رَهَقًا ۝ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝ وَأَمَّا

الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوَالَوْا آسْتَقَمُوا عَلَى الْطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

وَأَنَّا and we طَنَّا we think أَن that لَنْ never نُعْجِزُ and we can escape الله Allah في in الْأَرْضِ the earth وَكُنْ by flight وَأَنَّا never تُعْجِزُهُ we can escape Him سَمِعْنَا when لَمَّا indeed الْهُدَى the Guidance آمَنَّا the Guidance يَوْمَ and whosoever فَمَنْ therein يُؤْمِنُ believes بِرَبِّهِ in nor وَلَا any loss بِخَسَا shall have fear يَخَافُ so not فَلَا his Lord رَهَقًا ﴿١٧﴾ any oppression وَأَنَّا and we مِنَّا of us (some are) الْمُسْلِمُونَ of us (some are) وَمِنَّا Muslims and whosoever أَسْلَمَ has embraced Islam فَأُولَئِكَ then such نَحْرَزُوا the Right Path وَأَنَّا the Right Path رَشَدًا ﴿١٨﴾ and as for الْقَاسِطُونَ and the Right Path حَطَبًا ﴿١٩﴾ for Hell لَجَهَنَّمَ they shall be فَكَانُوا unjust rebels وَالْوَالَوْا آسْتَقَمُوا and if they had stood upright عَلَى the طَّرِيقَةِ on the Right Way لَأَسْقَيْنَهُمْ Right Way We should surely have bestowed on them مَاءً water غَدَقًا ﴿٢٠﴾ in abundance

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path." 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

لَتَفْنِيَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّمَا يُدْعُوهُ كَادُوا يُكُونُونَ عَلَيْهِ لِيدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

and whosoever **وَمَنْ** thereby **فِيهِ** that We might try them **لَنَقْنَنَّهُمْ**
 his Lord **رَبِّهِ** the Reminder of **ذِكْرٍ** from **عَنْ** turns away **يُضِلُّ**
بَسَلَّتْهُ torment **عَذَابًا** He will cause him to enter in **صَعَدًا** ﴿١٧﴾
 for Allah **لِلَّهِ** the mosques are **الْمَسَاجِدَ** and that **وَأَنَّ** a severe
 anyone **أَحَدًا** ﴿١٨﴾ Allah **اللَّهُ** along with **مَعَ** invoke **تَدْعُوا** so not
 and that **لَا** when **فَإِذَا** stood up **عَبْدٌ** the slave of **اللَّهُ** Allah **يَدْعُوهُ**
 were **يَكُونُونَ** they almost **كَأَدْوَا** invoking in prayer to Him
 round him **لِيَكُنَا** ﴿١٩﴾ in a dense crowd (stifling him) **قُلْ** say **إِنَّمَا**
 I only **أَدْعُوهُ** my Lord **رَبِّي** invoke **وَلَا** and none **أَشْرِكُ** I associate **يَدْعُوهُ**
 as partners **أَحَدًا** ﴿٢٠﴾ along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. 19. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ **قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا** ﴿٢٢﴾ **إِلَّا بَلَاغًا مِنَ اللَّهِ**
وَرِسَالَتِي **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا** ﴿٢٣﴾ **حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ**
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

you **لَكُمْ** have power to cause **أَمْلِكُ** not **لَا** verily I **إِنِّي** say **قُلْ**
 say **قُلْ** to bring you to the Right Path **رَشَدًا** ﴿٢١﴾ nor **وَلَا** harm **ضَرًّا**
 Allah's **اللَّهُ** from **مِنْ** can protect me **يُجِيرَنِي** never **لَنْ** verily I **إِنِّي**
 except in **مِنْ دُونِهِ** can I find **أَجِدَ** nor **وَلَنْ** anyone **أَحَدٌ** punishment
 Him **مُلْتَحَدًا** ﴿٢٢﴾ but **بَلَاغًا** conveyance **مِنْ** from **اللَّهُ** Allah
 disobeys **يَعْصِ** and whosoever **وَمَنْ** and His Messages **وَرِسَالَتِي**
 for him is **لَهُ** then verily **فَإِنَّ** and His Messenger **وَرَسُولُهُ** Allah
 therein **فِيهَا** they shall dwell **خَالِدِينَ** Hell **جَهَنَّمَ** the Fire of

that which مَا they see رَأَوْا when إِذَا till حَتَّى forever ﴿١٢﴾
 who it مَنْ then they will know فَسَيَعْلَمُونَ they are promised
 ﴿١٣﴾ and less in وَأَقَلُّ is weaker in نَاصِرًا helpers
 numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
 22. Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنْ أَدْرَيْتَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَكَ رَبِّي أَمَدًا ﴿١٢﴾ عَلِيمٌ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿١٣﴾ إِلَّا
 مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنُ خَلْفَهُ رَصَدًا ﴿١٤﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا
 لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿١٥﴾

what مَا whether is near أَقْرَبُ I know أَدْرَيْتَ not إِنْ say قُلْ
 for لَكَ will appoint يَجْعَلُ or whether أَمْ you are promised تُوعَدُونَ
 the All-Knower of عَلِيمٌ a distant term أَمَدًا ﴿١٢﴾ my Lord رَبِّي it
 His الْغَيْبِ on عَلَى he reveals يُظْهِرُ and not فَلَا the unseen
 he has ارْتَضَىٰ whom مَنْ except to إِلَّا anyone ﴿١٣﴾ unseen
 he makes رَسُولٍ of رَسُولٍ a Messenger فَإِنَّهُ so verily يَسْلُكُ
 behind وَمِنْ before him بَيْنَ يَدَيْهِ from مِنْ to march
 that He may know لِيَعْلَمَ a band of watching guards رَصَدًا ﴿١٤﴾ him
 the Messages رَسَلَاتِ they have conveyed أَبْلَغُوا verily قَدْ that أَنْ
 all that which is بِمَا and He sorrounds وَأَحَاطَ their Lord رَبِّهِمْ of
 لَدَيْهِمْ with them وَأَحْصَىٰ and كُلَّ of all شَيْءٍ عَدَدًا ﴿١٥﴾
 count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He

Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).” 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

سُورَةُ الْمُزَّمِّلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ قُلْ أَلَيْلٌ إِلَّا قَلِيلًا ﴿٢﴾ نَفْصُهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَبِّي الْقَرْمَانَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ wrapped in garments قُلْ stand (to pray) أَلَيْلٌ all night إِلَّا except قَلِيلًا ﴿٢﴾ a little نَفْصُهُ or half of it أَنْقَضَ or أَزِدْ a little قَلِيلًا ﴿٣﴾ than that مِنْهُ less أَوْ زِدْ add عَلَيْهِ to it وَرَبِّي the Quran تَرْتِيلًا ﴿٤﴾ in a slow style إِنَّا We سَنُلْقِي shall send down عَلَيْكَ to you قَوْلًا ﴿٥﴾ word ثَقِيلًا ﴿٦﴾ a weighty نَاشِئَةَ the rising (at) اللَّيْلِ night هِيَ is أَشَدُّ very hard وَطْأً and most potent وَأَقْوَمُ and most suitable for قِيلًا ﴿٧﴾ the word إِنَّ for you لَكَ verily (there is) سَبْعًا day طَوِيلًا ﴿٨﴾ prolonged وَادْكُرْ and remember اسْمَ the Name of رَبِّكَ your Lord وَتَبَتَّلْ and devote yourself إِلَيْهِ the east تَتَبِيلًا ﴿٩﴾ the Lord of رَبُّ with a complete devotion لَا No إِلَهَ true god إِلَّا but هُوَ He فَاتَّخِذْهُ so وَكِيلًا ﴿٩﴾ as Guardian take Him Alone

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little — 3. Half of it or a little less than that, 4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا ﴿١٥﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١٦﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٧﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٨﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ﴿١٩﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٢٠﴾

وَأَصْبِرْ and عَلَى with مَا what يَقُولُونَ they say وَأَهْجُرْهُمْ and وَدَّرَنِي a good way ﴿١٥﴾ withdrawal هَجَرًا keep away from them and وَأُولَى to deal with the deniers وَالْكَذِبِينَ and leave Me Alone وَمَهْلِكُمْ possession of good things of life النَّعْمَ those who are in قِيلًا ﴿١٦﴾ and give them respite إِنَّ for a little while وَلَعَمْرَاهُ and raging Fire ﴿١٧﴾ وَحِمَا are fetters أَنَا with Us a painful أَلْسَا ﴿١٨﴾ and torment وَعَذَابًا chokes نَا a food the الْأَرْضُ will be in violent shake نَزْجُفُ on the Day when يَوْمَ the لِبَالُ and will be وَكَانَتْ and the mountains وَالْجِبَالُ earth poured out and flowing مَهْلًا ﴿١٩﴾ a heap of sand كَيْبًا mountains to you إِلَيْكُمْ have sent أَرْسَلْنَا verily We إِنَّا down a Messenger شَيْهًا to be a witness عَلَيْكُمْ over you كَمَا as أَرْسَلْنَا We a Messenger رُسُولًا ﴿٢٠﴾ to Pharaoh فَرَعَوْنَ to إِيَّيْ did send

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

heap of sand poured out. 15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٥﴾ فَكَيْفَ تَنْفِقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٦﴾ السَّمَاءُ مُنْفِطِرٌ بِدُءٍ كَانَ وَعَدُهُ مَفْعُولًا ﴿١٧﴾ إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٨﴾

فَعَصَىٰ but disobeyed فِرْعَوْنُ Pharaoh الرَّسُولَ the Messenger فَأَخَذْنَاهُ then أَخَذًا a severe وَبِيلًا with seizing so We seized him فَكَيْفَ a severe how تَنْفِقُونَ if you can avoid punishment كَفَرْتُمْ you disbelieve إِن can you avoid punishment how يَوْمًا in a Day that يَجْعَلُ the children الْوِلْدَانَ will make شِيبًا grey-headed by بِدُءٍ the heaven السَّمَاءُ the heaven مُنْفِطِرٌ the heaven grey-headed to be مَفْعُولًا His Promise وَعَدُهُ is (certainly) كَانَ it is accomplished إِنَّ verily هَذِهِ this is تَذَكُّرَةٌ an admonition فَمَنْ an admonition إِلَىٰ let him take رَبِّهِ His Lord شَاءَ so whosoever wills اتَّخَذْ a path سَبِيلًا

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثُهَا وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن نَحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ إِن عَلِمَ أَن سَابِقُونَ مِنكُمْ مَّرْجَىٰ وَمَآخِرُونَ يَضِلُّونَ فِي الْأَرْضِ يَلْتَفِتُونَ مِن فَضْلِ اللَّهِ وَمَآخِرُونَ يُفْتَلِتُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قُرْآنًا حَسَنًا وَمَا تُفْلِحُوا إِلَّا بِفِرَاحٍ مِّنْ خَيْرٍ يُعْجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ مِن قَبْلِكُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢١﴾

﴿٢٠﴾ إِنَّ رَبَّكَ your Lord يَعْلَمُ knows أَنَّكَ that you تَقُومُ (to stand) أَدْنَىٰ pray at night) مِّنَ a little less ثُلُثِي two thirds of اللَّيْلِ the night وَنِصْفَهُ or half the night وَطَائِفَةٌ or a third of the night وَالَّذِينَ those مَعَكَ with you وَاللَّهُ Allah and so do a party

He knows عَلِمَ and the day وَالنَّهَارُ the night اللَّيْل measures يُقَدِّرُ
 so He has قَاتَبَ you calculate it (night) تُحْصُوا that can never أَلَّا
 as much as مَا so recite you تَقْرَءُوا to you (in mercy) عَلَيْكَ turned
 He knows عَلِمَ the Quran الْقُرْآنِ of مِنْ may be easy for you يَسَّرَ
 sick مَرَضًا some among you مِنْكُمْ will be سَبَكُونُ that there أَنَّ
 the land وَالْأَرْضِ through فِي travelling يَضْرِبُونَ and others وَآخَرُونَ
 and others وَآخَرُونَ Allah's اللَّهُ Bounty فَضْلِ of مِنْ seeking يَبْتَغُونَ
 so recite تَقْرَءُوا Allah's اللَّهُ Cause (Way) سَبِيلِ in فِي fighting يُقَاتِلُونَ
 and of it (Quran) مِنْهُ may be easy يَسَّرَ as much as مَا
 Zakat الزَّكَاةَ and give وَأَتُوا As-Salat (prayer) الصَّلَاةَ perform
 (charity) وَأَقْرِضُوا and lend to اللَّهُ Allah قَرْضًا حَسَنًا a goodly
 for yourselves لِأَنْفُسِكُمْ you send before you تَقْدِمُوا and whatsoever
 it is هُوَ Allah اللَّهُ with عِنْدَ you will find it تَجِدُوهُ of good مِنْ خَيْرٍ
 and seek وَاسْتَغْفِرُوا in reward أَجْرًا and greater وَأَعْظَمَ better خَيْرًا
 is عَفْوٌ Allah اللَّهُ verily إِنَّ Allah اللَّهُ Forgiveness of
 Most Merciful الرَّحِيمُ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ الْمُدَّثِّرِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَرَبَّكَ فَطَهِّرْ ﴿٤﴾ وَالزُّجُرْ فَاهْبِجْ ﴿٥﴾ وَلَا تَسْنَخْ تَسْكُورْ ﴿٦﴾ وَلِرَبِّكَ

فَأَصْبِرْ ۖ فَإِذَا تَفَرَّقَ الْتَأْوُرُ ۚ ۞ فَذَلِكَ يَوْمَئِذٍ عَسِيرٌ ۚ ۞ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۚ ۞ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۚ ۞ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۚ ۞ وَبَنِينَ شُهُودًا ۚ ۞ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۚ ۞

يَا أَيُّهَا ۞ الْمُدَّثِّرُ ۞ O you ۞ enveloped ۞ اَرِثْ ۞ arise ۞ and warn ۞ وَذَرِكْ ۞ and
purify ۞ فَطَهِّرْ ۞ and your garments ۞ وَبِابِكَ ۞ magnify ۞ فَكَبِّرْ ۞ your Lord
give ۞ تَتَنَّنْ ۞ and not ۞ وَلَا ۞ keep away from ۞ فَارْجُزْ ۞ and Filth (idols)
and for your Lord ۞ وَلِرَبِّكَ ۞ in order to have more ۞ فَتَسْكِرْ ۞ a thing
فَأَصْبِرْ ۞ ۚ فَإِذَا ۞ be patient ۞ ۚ فَذَلِكَ ۞ the trumpet
يَوْمَ ۞ that Day will be ۞ يَوْمِذٍ ۞ so that ۞ فَذَلِكَ ۞ the trumpet
عَلَى ۞ for ۞ الْكَافِرِينَ ۞ the disbelievers ۞ غَيْرَ ۞ not ۞ يَسِيرٍ ۞ easy ۞ ذَرْنِي ۞
Alone ۞ وَحِيدًا ۞ I created ۞ خَلَقْتُ ۞ with whom ۞ وَمَنْ ۞ Leave Me Alone
in ۞ مَمْدُودًا ۞ resources ۞ مَالًا ۞ to him ۞ لَهُ ۞ and then granted ۞ وَجَعَلْتُ ۞
وَبَنِينَ ۞ abundance ۞ وَبَنِينَ ۞ and children (to be) ۞ شُهُودًا ۞ by his side ۞ وَمَهَّدْتُ ۞
لَهُ ۞ and made (life) smooth and comfortable ۞ تَمْهِيدًا ۞ for him ۞ لَهُ ۞
settled

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allâh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day — 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَرِيدَ ۚ ۞ كَلَّا ۚ إِنَّكَ كَانَ لِأَيَّتِنَا عَذَابًا ۚ ۞ سَأُزَيِّقُهُمْ صَعُودًا ۚ ۞ إِنَّهُمْ فَكَّرُوا وَمَدَر ۚ ۞ فَقِيلَ كَيْفَ مَدَرَ ۚ ۞ ثُمَّ قِيلَ

كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

ثُمَّ يَطْمَعُ then أَنَّ he desires أَزِيدَ ﴿١٥﴾ I should give more لَا إِلَهَ إِلَّا أَنَّهُ nay a كَانَ verily he لَاقِيَنَا has been عَيْنِدَا ﴿١٦﴾ to Our verses صَعُودًا ﴿١٧﴾ I shall oblige him to face سَاطِعَةً stubborn and opposing and plotted وَقَدَّرَ ﴿١٨﴾ thought نَكَرَ verily he إِنَّهُ severe torment let قُل then ثُمَّ he plotted قَدَّرَ ﴿١٩﴾ how كَيْفَ so let him be cursed he then ثُمَّ he plotted قَدَّرَ ﴿٢٠﴾ how كَيْفَ him be cursed and he looked in a bad وَبَسَرَ ﴿٢١﴾ he frowned عَبَسَ then ثُمَّ thought and was وَاسْتَكْبَرَ ﴿٢٢﴾ he turned back أَدْبَرَ then ثُمَّ tempered way proud فَقَالَ then he said إِنَّ nothing هَذَا this is إِلَّا but سِحْرٌ magic the قَوْلُ but إِلَّا this is هَذَا only brought from old يُؤْتَرُ ﴿٢٤﴾ word الْبَشَرِ ﴿٢٥﴾ of the human being سَأُصْلِيهِ I will burn him in سَقَرَ ﴿٢٦﴾ Hell-Fire

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا يُغْنِي وَلَا نَذَرُ ﴿٢٨﴾ لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْنَا سِتْعَةُ عَشْرِ ﴿٣٠﴾ وَمَا جَعَلْنَا النَّارَ إِلَّا مَلَكُوتًا وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْجِعُوا إِلَى الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

وَمَا أُنذِرَكَ what is مَا will make you know exactly and what مَا
 لَا Hell-Fire does it leave نَذَرَ nor وَلَا it spares تَنِي not لَا
 are nineteen نَعَسَ عَشَرَ over it عَلَيْهَا the skins لَبِئْسَ burning
 as guardians of أَعْصَبَ We have set جَعَلْنَا and not وَمَا (angels)
 We have fixed جَعَلْنَا and not وَمَا angels مَلِيكًا but إِلَّا the Fire
 وَعَدَّتْهُمْ their numbers إِلَّا except فِتْنَةً as a trial لِلَّذِينَ for those كَفَرُوا
 in order that may arrive at certainty لِيَسْتَقِينَ who disbelieve
 and may وَرَدَادَ the Scripture الْكِتَابَ were given أُولَئِكَ those who
 and not وَلَا in Faith إِيْمَانًا who believe آمَنُوا those الَّذِينَ increase
 the الْكِتَابَ were given أُولَئِكَ those who الَّذِينَ may doubt يَرْتَابُ
 those الَّذِينَ and may say وَلَيَقُولُ and the believers وَالْمُؤْمِنُونَ Scripture
 and the الْكَافِرُونَ is a disease مَرَضٌ whose hearts قُلُوبِهِمْ in فِي
 by this هَذَا Allah الله intends أَرَادَ what مَا disbelievers
 whom مَنْ Allah الله leads astray يَضِلُّ thus كَذَلِكَ example
 and none وَمَا He wills يَهْدِي whom مَنْ and guides يَهْدِي He wills
 يَهْدِي He knows جُنُودَ the hosts of رَبِّكَ your Lord إِلَّا but هُوَ He وَمَا
 to mankind لِلْبَشَرِ a reminder ذِكْرًا but إِلَّا this is مِن and not

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَالْقَمَرِ ﴿٧٤﴾ وَإِلَّالِ إِذَا دَبَّرَ ﴿٧٥﴾ وَالصَّيْحِ إِذَا أَسْفَرَ ﴿٧٦﴾ إِنَّهَا لَا يَحْدَى الْكَبِيرَ ﴿٧٧﴾ نَذِيرًا لِلْبَشَرِ ﴿٧٨﴾ لِمَنْ شَاءَ وَسَكَرَ أَنْ يَفْقَدَ أَوْ

يَنْتَظِرُ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَسَّاءُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَوْ نَكُنَّ مِنَ الْمَصْلِينَ ﴿٤٣﴾ وَلَوْ نَكُنَّا نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَحُوسُ مَعَ الْفَاطِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

when and by the night and by the moon nay
it withdraws and by the dawn when it brightens
the greatest it is but one of verily brightens
(signs) a warning to mankind to any that remain
or go forward to of you chooses
he has earned for what every person behind
is a pledge except those on the Right
about they will ask one another gardens in
has caused you to enter what the criminals
of we were not they will say Hell into
we used nor used to offer their Salat those who
talk and we used to the poor feed to
and we used to the vain talkers with falsehood
Recompense the Day of we deny

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind — 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the *Salât* (prayers), 44. "Nor we used to feed *Al-Miskîn* (the poor); 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. 46. And we used to belie the Day of Recompense,

حَتَّىٰ آتَنَّا الْيَقِينَ ﴿٤٧﴾ فَمَا نَفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمُرٌ مَّنْفُورَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنشَرَةً ﴿٥٢﴾ كُلًّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُمْ

تَذَكُّرًا ﴿٥١﴾ فَمَنْ شَاءَ ذَكَّرْهُ ﴿٥٢﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَى وَأَهْلُ الْمَعْرِفَةِ ﴿٥٣﴾

حَتَّىٰ آتَانَا the certainty (death) الْيَقِينَ ﴿٤٧﴾ there came to us until آتَانَا so not لَنَفْعَهُمْ intercession of شَفَعَتُهُ will be of use to them from عِنَّا with them that لَمْ then what is wrong فَمَا intercessors as if they كَانَتْهُمْ they turn away مَعْصِيَةٍ ﴿٤٩﴾ the admonition from هُمْ fleeing فَزَتْ frightened مُسْتَنْفِرَةً ﴿٥٠﴾ donkeys were desires يُرِيدُ nay بَلْ a hunter or a lion or a beast of prey قَسَوْنَ ﴿٥١﴾ he should be يَوْفَىٰ that أَنْ of them يَنْتَهُم person every كُلِّ أمْرٍ pages مُنْشَرَةً ﴿٥٢﴾ spread out لَا but بَلْ nay given يَخَافُونَ ﴿٥٣﴾ they fear الْآخِرَةِ ﴿٥٤﴾ the Hereafter كَلَّا nay إِنَّهُ verily this تَذَكُّرًا ﴿٥٥﴾ is an admonition فَمَنْ so whosoever will ذَكَّرْهُ ﴿٥٦﴾ unless إِلَّا they will reflect يَذْكُرُونَ and not وَمَا reflect on it that يَشَاءَ Allah هُوَ He is أَهْلُ the One deserving النَّقْوَى and He is the One أَهْلُ that mankind should be afraid of Him Who forgives الْمَغْفِرَةَ ﴿٥٧﴾

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allāh's punishment). 54. Nay, verily, this (Qur'ân) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقِيمُ يَوْمَ الْقِيَامَةِ ﴿١﴾ وَلَا أُقِيمُ بِالنَّفْسِ الْوَلَامَةِ ﴿٢﴾ ائْتَسَبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَدَرِينٌ عَلَيَّ أَنْ تُسَوَّىٰ

بِأَنَّهُ ۝١ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝٢ يَسْتَلْ أَتَىٰ يَوْمَ الْقِيَمَةِ ۝٣ فَإِنَّا بِرِقِّ الْبَصَرِ ۝٤ وَخَسَفَ الْقَمَرُ ۝٥ وَجُمِعَ الشَّمْسُ
وَالْقَمَرُ ۝٦ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۝٧ كَلَّا لَا وَدَّ ۝٨ إِن رَّبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝٩ يَبْكُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝١٠
بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝١١ وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ۝١٢ لَا تَعْرَكَ بِهِ ۝١٣ لِسَانَكَ لِتَعْمَلَ بِهِ ۝١٤ إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٥
فَإِذَا قَرَأْتَهُ فَآلَنَ ۝١٦ فَآلَنَ قُرْآنَهُ ۝١٧ ثُمَّ إِنَّا عَلَيْنَا يَسَانَهُ ۝١٨ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝١٩ وَتَذَرُونَ الْآخِرَةَ ۝٢٠

نَا I swear by the Day of Resurrection ۝١ nay
and nay I swear by the person ۝٢
that shall never man ۝٣ does think self-reproaching
We are Able ۝٤ his bones We assemble ۝٥
the tips of ۝٦ We put together in perfect ۝٧
to commit sins man ۝٨ desires nay ۝٩ his fingers
this Day of ۝١٠ when will be He asks ۝١١ before him
the ۝١٢ shall be dazed ۝١٣ so when ۝١٤ Resurrection
and will be eclipsed ۝١٥ and will be ۝١٦
sight ۝١٧ and the moon ۝١٨ the sun ۝١٩ be joined together
nay ۝٢٠ to flee ۝٢١ where ۝٢٢ on that Day ۝٢٣ man
say ۝٢٤ not ۝٢٥ there is refuge ۝٢٦ unto ۝٢٧ your Lord ۝٢٨
that ۝٢٩ will be the place of rest ۝٣٠ Day
will be informed ۝٣١ will be the place of rest ۝٣٢
he sent forward ۝٣٣ of what ۝٣٤ on that Day ۝٣٥ man
against ۝٣٦ man ۝٣٧ nay ۝٣٨ and what he left behind
he may put though ۝٣٩ will be a witness ۝٤٠ himself
he may put though ۝٤١ will be a witness ۝٤٢ himself
his excuses ۝٤٣ not ۝٤٤ move ۝٤٥ with it ۝٤٦
therewith ۝٤٧ to make haste ۝٤٨ your tongue
and to give you the ability to ۝٤٩ to collect it ۝٥٠ upon Us
then We have recited it ۝٥١ and when ۝٥٢ recite it
for Us ۝٥٣ verily ۝٥٤ then ۝٥٥ its recital ۝٥٦ follow you
you (men) ۝٥٧ but ۝٥٨ nay ۝٥٩ to make it clear to you ۝٦٠
and leave ۝٦١ the present life of this world ۝٦٢
the Hereafter ۝٦٣

Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. 19. Then it is for Us (Allâh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿١١﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿١٢﴾ وَجُودٌ يَوْمَئِذٍ بِاسِرَةٍ ﴿١٣﴾ تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿١٤﴾ كَلَّا إِذَا بَلَغَتِ الْآثِرَاقِ ﴿١٥﴾ وَقِيلَ مَنْ رَاقٍ ﴿١٦﴾ وَظَنَّ أَنَّهُ الْفِرَاقِ ﴿١٧﴾ وَالْتَقَىٰ السَّاقِ بِالسَّاقِ ﴿١٨﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِ ﴿١٩﴾

وَجُودٌ some faces يَوْمَئِذٍ that Day نَاصِرَةٌ ﴿١١﴾ at إِلَى shall be radiant رَبِّهَا that Day يَوْمَئِذٍ and some faces وَجُودٌ looking نَظِرَةٌ ﴿١٢﴾ their Lord was about to يُفْعَلَ that أَنْ thinking تَنْظُرُ will be frowning بِاسِرَةٍ ﴿١٣﴾ كَلَّا some calamity فَاقِرَةٌ ﴿١٤﴾ on them بِهَا be done and it will be وَقِيلَ to the collar bone الْآثِرَاقِ it (the soul) reaches and he وَظَنَّ cure (save him from death) مَنْ said رَاقٍ who can الْقَتْلِ the time of departing الْفِرَاقِ that it was إِلَى with another leg السَّاقِ بِالسَّاقِ the leg and will be joined the drive will be الْمَسَاقِ ﴿١٩﴾ on that Day يَوْمَئِذٍ your Lord رَبِّكَ

22. Some faces that Day shall be *Nâdirah* (shining and radiant). 23. Looking at their Lord (Allâh). 24. And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَقَ وَلَا صَلَّى ﴿٦١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٦٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ بِسَاطِئِ ﴿٦٣﴾ أَزْوَاجِهِ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿١٠٠﴾

but nor he believed so neither صَلَّى nor prayed وَلَكِنْ but
كَذَّبَ (on the contrary) he denied وَتَوَلَّى and turned away ثُمَّ
ذَهَبَ then he went إِلَىٰ to أَهْلِهِ his family بِسَاطِئِ
أَزْوَاجِهِ himself then and then woe to you أَزْوَاجُكَ to you
كَذَّبَ does think and then woe to you أَزْوَاجُكَ to you
أَلَيْسَ man أَن that بَرَكَ he will be left سُنَى without requital
كَذَّبَ was he not نَفَسَ a sperm drop مِنْ of سَمْنٍ semen
فَوَثَمَ then forth he became كَانَ a hanging clot فَخَلَقَ
فَخَلَقَ and fashioned in due proportion فَسَوَّى (Allah) created
وَالْأُنثَى male أَذْكَرَ two sexes الرَّجُلَيْنِ from him made
أَلَيْسَ female ذَلِكَ is not يَقْدِرُ that (Allah) عَلَىٰ is Able
يُحْيِي the dead He give life to الْمَوْتِ

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an '*Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

سُورَةُ الْإِنْسَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْإِنْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

of a period حِينٌ man الْإِنْسَانِ over عَلَى come أَتَى has there هَلْ
to be مَذْكُورًا thing شَيْئًا he was يَكُنْ not لَمْ time when الدَّهْرِ
from الْإِنْسَانَ We have created خَلَقْنَا verily إِنَّا mentioned
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ
إِنَّا seer بَصِيرًا hearer سَمِيعًا so We made him فَجَعَلْنَاهُ try him
إِنَّا the way السَّبِيلَ We showed him هَدَيْنَاهُ verily
We أَعْتَدْنَا verily إِنَّا ungrateful كَفُورًا or وَإِمَّا he be grateful
iron chains سَلَاسِلًا for the disbelievers لِلْكَافِرِينَ have prepared
وَأَغْلَاقًا and iron collars وَسَعِيرًا and a blazing fire ﴿٤﴾ and إِنَّ الْإِنْرَارَ
will يَشْرَبُونَ the righteous بِشْرَبُونَ shall drink كَأْسٍ from كَأْسٍ a cup
water from a spring in Paradise كَافُورًا mixed with مِزَاجُهَا be
عَيْنًا called عَيْنًا a spring يَشْرَبُ will drink بِهَا wherefrom عِبَادُ
causing it to gush forth يُفَجِّرُونَهَا Allah الْإِنْسَانِ the slaves of
abundantly

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfur*. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُؤْتُونَ بِالْأَنْذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا تَطْعَمُهُمْ لِيُجِبُوا اللَّهَ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَصْرَهُ وَسُرُورًا ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

يُؤْتُونَ بِالْأَنْذَرِ they fulfil (their) vows وَيَخَافُونَ and they fear يَوْمًا a Day
كَانَ شَرُّهُ will be its evil مُسْتَطِيرًا wide-spreading وَيُطْعِمُونَ and they feed
الطَّعَامَ the food عَلَى the food حُبِّهِ inspite of مِسْكِينًا their love for it
وَيَتِيمًا the poor وَأَسِيرًا and the captive إِنَّمَا and the captive
لِيُجِبُوا اللَّهَ seeking the Face لِيُجِبُوا We feed you تَطْعَمُهُمْ (saying) only
لَا Allah لا تُرِيدُ we wish for مِنْكُمْ from you جَزَاءً reward وَلَا nor
شُكْرًا thanks إِنَّا thanks إِنَّا verily نَخَافُ We fear مِنْ رَبِّنَا from رَبِّنَا Our Lord
كَانَ شَرُّهُ a Day عَبُوسًا hard قَتَطِيرًا and distressful that will make the faces
فَوَقَّعَهُمُ look horrible اللَّهُ so saved them شَرَّ Allah the evil of
لَقَّعَهُمْ Day وَلَقَّعَهُمْ and gave them نَصْرَهُ a radiant light
وَسُرُورًا joy وَجَزَّاهُمْ and He compensated them بِمَا because
جَنَّةً they were patient وَحَرِيرًا Paradise and silken garments

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allâh saved them from the evil of that Day, and gave them *Nadhrâh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا سَمًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِبَةٌ عَلَيْهِمْ لِيلَهَا وَذُلَّتْ قُطُوفُهَا نَدِيرًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ

وَلَمَّا and when رَأَيْتَ you look تَمَّ there رَأَيْتَ you will see نِعِمَّا
 their honoring عَلَيْهِم a great كِبَرًا and dominion وَمَلَكًا a delight
 and نَيَّابٌ (will be) garments سُتُورٌ green خَضِرٌ and رَاسِبَةٌ
 of bracelets أَسَاوِرَ they will be adorned with رِجَالًا fine silk
 their Lord رَبُّهُمْ and will give them to drink وَفِضْوًا silver
 for شَرَابًا a drink طَهُورًا a pure إِنَّ verily هَذَا this كَانَ is لَكُمْ
 your endeavour سَعْيُكُمْ and has been وَكَانَ a reward جَزَاءَ you
 have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated مَشْكُورًا
 down عَلَيْكَ the Quran الْقُرْآنَ تَنزِيلًا a revelation فَاصْبِرْ
 وَلَا your Lord رَبِّكَ for the Command of إِحْكَمْ therefore be patient
 or أَوْ a sinner أَسِيءًا among them وَبَيْنَهُمْ you obey تُطِيعُ and not
 كُفُورًا a disbeliever وَكَذَّبِ the Name of أَسْمِ and remember
 and afternoon وَأَصْبِلًا every morning بِحُكْرٍ your Lord

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and '*Asr* prayers].

وَمِنْ أَيْلٍ فَاسْجُدْ لَمْ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۖ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۖ نَحْنُ
 خَلَقْتَهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۖ إِنَّ هَؤُلَاءِ يَذْكُرُونَ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
 سَبِيلًا ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۖ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ
 لَهُمْ عَذَابًا أَلِيمًا ۖ

وَمِنْ أَيْلٍ and during فَاسْجُدْ prostrate yourself لَمْ to Him
 وَسَبِّحْهُ and glorify Him لَيْلًا night طَوِيلًا a long إِنَّ verily

the present life of this ^{٢٧} love ^{٢٨} these (disbelievers) ^{٢٩} love ^{٣٠} these (disbelievers) ^{٣١} love
^{٣٢} Day ^{٣٣} behind them ^{٣٤} and leave ^{٣٥} world
 and ^{٣٦} We Who created them ^{٣٧} it is We ^{٣٨} a heavy
 We ^{٣٩} and when ^{٤٠} their build ^{٤١} We have made strong
 like them ^{٤٢} We can replace (them with others) ^{٤٣} will
^{٤٤} this is ^{٤٥} verily ^{٤٦} with a complete replacement ^{٤٧}
 let him take ^{٤٨} wills ^{٤٩} so whosoever ^{٥٠} an admonition
 you can will ^{٥١} and not ^{٥٢} a path ^{٥٣} his Lord ^{٥٤} to
 Allah ^{٥٥} verily ^{٥٦} Allah ^{٥٧} wills ^{٥٨} that ^{٥٩} unless ^{٦٠}
 He will ^{٦١} All-Wise ^{٦٢} All-Knowing ^{٦٣} is Ever ^{٦٤}
 His Mercy ^{٦٥} to ^{٦٦} He wills ^{٦٧} whom ^{٦٨} admit
 for them ^{٦٩} He has prepared ^{٧٠} and as for the wrong-doers
 a painful ^{٧١} torment

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).
 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrongdoers), He has prepared a painful torment.

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ۝ ١ ۝ فَالْعَصْفَاتِ ۝ ٢ ۝ وَالنَّشِيرَاتِ تَشَارًا ۝ ٣ ۝ فَأَلْفِرْقَاتِ فَرْقًا ۝ ٤ ۝ فَالْمَلْفِفَاتِ ذِكْرًا ۝ ٥ ۝ عَذْرًا أَوْ نَذْرًا ۝ ٦ ۝
 إِنَّمَا تُوعَدُونَ لَوَاقِعَ ۝ ٧ ۝ فَإِذَا الْتَجُّمٌ طُمِسَتْ ۝ ٨ ۝ وَإِذَا السَّمَاءُ فُرِجَتْ ۝ ٩ ۝ وَإِذَا الْجِبَالُ سُيِفَتْ ۝ ١٠ ۝ وَإِذَا الرُّسُلُ أُقِنَتْ ۝ ١١ ۝
 لِأَيِّ يَوْمٍ أُخِّلَتْ ۝ ١٢ ۝

and by the winds **وَالْمُرْسَلَاتِ** one after another **عُرْفًا** by the winds **وَالْمُرْسَلَاتِ** and by the winds that blow violently **وَالشَّارِبَاتِ** winds that blow **عَصَافًا** and by the verses that **وَالْفَرْقَاتِ** clouds and rain **نَزَّارًا** scatter and by the verses that **وَالْمُفَصِّلَاتِ** separated **فَرَّقًا** separate the right from the wrong **عَذْرًا** revelations (to the Messengers) **وَالْمُرْسَلَاتِ** the angels that bring surely what **إِنَّمَا** to warn **نَذْرًا** or **أَوْ** to (cut off all) excuses then when **فَإِنَّا** must come to pass **لَوَاقِعٌ** you are promised **تُوعَدُونَ** the stars **طُلُوعِ** and when **فَإِنَّا** are wiped out **النَّجْمِ** the stars **فُجِّرَتْ** and when **فَإِنَّا** is cleft asunder **الْجِبَالِ** the mountains **تُفِيَّتْ** and when **فَإِنَّا** are blown away **الْمُرْسَلَاتِ** Messengers **أُفَّتْ** are gathered to their time appointed **لَآئِي** are those signs postponed **أُخْلِتْ** Day **يَوْمَ** what

Sûrat Al-Mursalât

(Those sent forth) LXXVII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by the Verses (of the Qur'ân) that separate the right from the wrong. 5. And by the angels that bring the Revelations to the Messengers, 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are these signs postponed?

لَيَوْمِ الْفَصْلِ ۚ وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ نَبْعَثِ الْوَاقِعِينَ ۚ ثُمَّ نُنْعِمُهُمُ الْآخِرِينَ ۚ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَخْلُقْنَا مِنْ مَّاءٍ مَّهِينٍ ۚ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۚ إِنَّ قَدْرَ مَعْلُومٍ ۚ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ۚ

will **وَمَا** and what **أَدْرَاكَ** sorting out **لَيَوْمِ** for the Day of **لَيَوْمِ** sorting out **لَيَوْمِ** that Day **لَيَوْمِ** what is **لَيَوْمِ** make you know

We did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe shall We make to **نَتَّبِعُهُمْ** then **ثُمَّ** the ancients **الْأَوَّلِينَ** destroy We **نَفْعَلُ** thus do **كَذَلِكَ** later generations **الْآخِرِينَ** follow them that Day **يَوْمَئِذٍ** woe **وَبِئْسَ** with the criminals **بِالْمُجْرِمِينَ** deal from **بَيْنَ** We create you **نَخْلُقُكُمْ** did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** **تَاءُ** water **مُهِينٍ** a worthless **فَجَعَلْنَاهُ** then We placed it **فِي** in **قَرَارٍ** a known **مَعْلُومٍ** period **قَدَرٍ** for **إِلكَ** safety **تَكِينٍ** a place of to **أَلْقَدَرُونَا** and We are the Best **فَنَعَمَ** so We did measure **قَدَرْنَا** **وَبِئْسَ** measure **يَوْمَئِذٍ** woe that Day **لِلْمُكَذِّبِينَ** to the deniers **أَلَزَّ** a receptacle **كِهَاتَا** the earth **الْأَرْضَ** We made **تَجَعِلُ** have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

أَحْيَاءَ وَأَمْوَاتًا **وَجَعَلْنَا فِيهَا رُوسًا شَامِخَاتٍ وَأَسْفِيتَكُمْ مَاءَ فُرَاتَا** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ** **أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ** **لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ** **إِنَّمَا تَرَى بِشَكْرِ كَالْقَصْرِ** **كَأَنَّهُمْ جُمُلٌ صَفَرٌ** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **هَذَا يَوْمٌ لَا يَنْطِقُونَ** **وَلَا يُؤْذَنُ لَهُمْ فَيَعْلَزُونَ**

and have placed **وَجَعَلْنَا** and the dead **وَأَمْوَاتًا** for the living **أَحْيَاءَ** therein **فِيهَا** **رُوسًا** firm mountains **شَامِخَاتٍ** tall and high **وَأَسْفِيتَكُمْ** **تَاءُ** have given you to drink **نَاءُ** water **فُرَاتَا** sweet **وَبِئْسَ** woe **يَوْمَئِذٍ** that Day **لِلْمُكَذِّبِينَ** to the deniers **أَنْطَلِقُوا** depart you **إِلَى مَا** to **كُنْتُمْ** which **يَوْمَئِذٍ** you used to **تَكْذِبُونَ** deny **أَنْطَلِقُوا** in it **إِلَى مَا** neither **لَا** columns **ثَلَاثِ شُعَبٍ** three **ظِلٍّ** a shadow **ذِي** in **ثَلَاثِ شُعَبٍ**

the **ظِلِيلٍ** against **مِنْ** of any use **يُغْنِي** nor **وَلَا** shading **ظِلِيلٍ**
 throws **تَرْمِي** verily it (Hell) **إِنَّهَا** fierce flame of the Fire
 as if they were **كَأَنَّهُمْ** (huge) like a castle **كَالْقَصْرِ** sparks
 to the **لِلْمُكَذِّبِينَ** that Day **وَيْلٌ** woe **وَيْلٌ** yellow **صُفْرًا** camals
 they **يَطْفِئُونَ** not **لَا** a Day when **يَوْمٌ** this will be **هَذَا** deniers
 for them **لَهُمْ** they will be permitted **يُؤْذَنُ** and not **وَلَا** shall speak
 to put forth any excuse **فَيَعْتَذِرُونَ**

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), 33. As if they were yellow camels or bundles of ropes. 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ **هَذَا يَوْمُ الْقَصْرِ** **وَالْأَوَّلِينَ** **فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ** **وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **إِنَّ الْمُنْفِقِينَ فِي ظِلَالٍ وَعُيُونٍ** **وَفُوقَهُمَا يُشْتَبُونَ** **كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ** **إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ** **وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **كُلُوا وَتَمَنَعُوا لِيَلَّا تُؤْكِرُ تَجْرِيمُونَ** **وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ** **وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **فَبِأَيِّ حَدِيثٍ بَعْدُو يُؤْمِنُونَ**

that will be **هَذَا** to the deniers **لِلْمُكَذِّبِينَ** that Day **وَيْلٌ** woe **وَيْلٌ**
 We have brought you together **جَمَعْنَاهُ** decision **يَوْمُ** a Day of
وَالْأَوَّلِينَ and the men of old **فَإِنْ كَانَ لَكُمْ** did **كَيْدٌ** you have
 that Day **وَيْلٌ** woe **وَيْلٌ** then plot against Me **يَكِيدُونَ** a plot
 shall be in **فِي** the pious **الْمُتَّقِينَ** verily **إِنَّ** to the deniers **لِلْمُكَذِّبِينَ**
 such as **وَعُيُونٍ** and fruits **وَفُوقَهُمَا** and springs **يُشْتَبُونَ** shades **ظِلَالٍ**
 comfortably **هَنِيئًا** and drink **وَاشْرَبُوا** eat **كُلُوا** they desire **يُشْتَبُونَ**
 verily We **إِنَّا** do **تَعْمَلُونَ** you used to **كُنتُمْ** for that which **بِمَا**

كَذَٰلِكَ thus نَجْرِي We reward الْحَسِينَ ﴿١١﴾ the good-doers رَّبِّ woe يَوْمَئِذٍ
 and enjoy وَتَمَتَّعُوا eat كُلُوا to the deniers اِلْتَكٰذِبِينَ ﴿١٢﴾ that Day
 اِنَّكُمْ verily you are اِنَّكُمْ for a little while قَلِيلًا yourselves
 اِلْتَكٰذِبِينَ ﴿١٣﴾ to the deniers اِلْتَكٰذِبِينَ ﴿١٤﴾ that Day يَوْمَئِذٍ woe رَّبِّ criminals
 لَا bow down yourself اَرْكَعُوا to them اِنَّهَا it is said قِيلَ and when
 اِلْتَكٰذِبِينَ ﴿١٥﴾ that day يَوْمَئِذٍ woe رَّبِّ they bow down اِلْتَكٰذِبِينَ ﴿١٦﴾ not
 after it اِنْ يَّأْتِي then in which اِنْ يَّأْتِي to the deniers
 they will believe اِنْ يَّأْتِي ﴿١٧﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allâh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'ân) will they believe?

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّكَّافِ الْهَمْدِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُوَ فِيهِ يُخَالِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا تَوْمَكُمْ سُبُلًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

about they are asking one another عَمَّ يَتَسَاءَلُونَ ﴿١﴾ about what
 in it (about) فِيهِ they هُوَ which الَّذِي great الْعَظِيمِ ﴿٢﴾ the news
 يُخَالِفُونَ ﴿٣﴾ disagree كَلَّا سَيَعْلَمُونَ ﴿٤﴾ nay they will (come to) know
 have not ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ nay again they will (come to) know
 as a bed (vast expanse) مِهْدًا ﴿٦﴾ (the) earth الْأَرْضَ We made
 and We have خَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ (as) pegs وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ and the mountains
 your تَوْمَكُمْ and We have made وَجَعَلْنَا ﴿٩﴾ in pairs created you
 the night اللَّيْلَ and We have made وَجَعَلْنَا ﴿٩﴾ for rest sleep
 the day النَّهَارَ and We have made وَجَعَلْنَا ﴿١٠﴾ as a covering
 above you فَوْقَكُمْ and We have built وَبَنَيْنَا ﴿١١﴾ (for) livelihood مَعَاشًا
 strong شِدَادًا ﴿١٢﴾ seven (heavens) سَبْعًا

Sûrat 78. An-Naba' (The Great News)

In the Name of Allâh
 the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? 2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ
الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَجَعَلْنَا and سِرَاجًا lamp and shining وَهَّاجًا ﴿١٣﴾ and We have made
water the rainy clouds الْمُعْصِرَاتِ from We have sent down
ثَجَّاجًا ﴿١٤﴾ abundant لِنُخْرِجَ that We may produce
(of) thick أَلْفَافًا ﴿١٥﴾ and gardens وَجَنَّاتٍ and vegetation
is growth إِنَّ يَوْمَ verily (of) Decision الْفَصْلِ (the) Day يَوْمَ
will be blown يُنفَخُ (the) Day (when) يَوْمَ a fixed time مِيقَاتًا ﴿١٧﴾
in أَفْوَاجًا ﴿١٨﴾ you shall come forth the Trumpet فَتَأْتُونَ
the sky, heaven السَّمَاءُ and shall be opened وَفُتِحَتِ crowds, groups
فَكَانَتْ ﴿١٩﴾ (as) doors, gates أَبْوَابًا it will become

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetations, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلظَّالِمِينَ مَكَابًا ﴿٢٢﴾ لَيَسَّيْنَّ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُقُونَ فِيهَا
بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفَاءً ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا
كَذَّابًا ﴿٢٨﴾

وَسُيِّرَتِ the mountains الْجِبَالُ and shall be moved away فَكَانَتْ
is Hell جَهَنَّمَ truly سَرَابًا ﴿٢٠﴾ (as) a mirage
مِرْصَادًا ﴿٢١﴾ for the transgressors لِلظَّالِمِينَ a place of ambush
لَيَسَّيْنَّ ﴿٢٢﴾ therein they will dwell (abide) فِيهَا أَحْقَابًا ﴿٢٣﴾
cool بَرْدًا وَلَا therein they will taste يَذُقُونَ not لَّا for ages
شَرَابًا ﴿٢٤﴾ nor (any) drink حَمِيمًا except غَسَّاقًا ﴿٢٥﴾
جَزَاءً and (dirty wound discharges) pus وَفَاءً ﴿٢٦﴾ as a recompense
expecting يَرْجُونَ not لَّا were كَانُوا verily they إِنَّهُمْ fitting
and they denied وَكَذَّبُوا ﴿٢٧﴾ a reckoning, account حِسَابًا looking for
in complete rejection كَذَّابًا ﴿٢٨﴾ Our Signs

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush — 22. A dwelling place for the *Tâghûn*, 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges — 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they belied Our *Ayât* completely.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٠﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٢١﴾ إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ﴿٢٢﴾ حَتَائِقَ وَاعْتِبَارًا ﴿٢٣﴾ وَكَوَاعِبَ آتِرَاتٍ ﴿٢٤﴾ وَكَأْسًا دِهَاقًا ﴿٢٥﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٢٦﴾ جَزَاءُ مِنْ رَبِّكَ عَطَاةٌ حِسَابًا ﴿٢٧﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٢٨﴾

وَكُلُّ شَيْءٍ and every أَحْصَيْنَاهُ thing كِتَابًا ﴿٢٠﴾ We have recorded
 We shall give فَلَئِنْ نَزِيدَكُمْ so not (in) a book فَذُوقُوا
 for the الْمُتَّقِينَ verily إِنَّ (in) torment عَذَابًا except إِلَّا you increase
 حَتَائِقَ مَفَارِجًا ﴿٢٢﴾ gardens (will be) a success وَاعْتِبَارًا ﴿٢٣﴾
 of equal age آتِرَاتٍ ﴿٢٤﴾ and buxom girls وَكَوَاعِبَ and grapes
 فِيهَا they shall hear لَا يَسْمَعُونَ not filled/full دِهَاقًا ﴿٢٥﴾ and cup
 a reward, كِذَابًا lying جَزَاءُ nor وَلَا vain talk therein
 an ample حِسَابًا ﴿٢٧﴾ a gift عَطَاةٌ your Lord رَبِّكَ from recompense
 and the earth السَّمَوَاتِ Lord رَبِّ calculated (of) the heavens
 وَمَا بَيْنَهُمَا (is) الرَّحْمَنُ the Most Gracious and whatever
 لَا يَمْلِكُونَ not they have power مِنْهُ خِطَابًا ﴿٢٨﴾ to speak with Him

29. And all things We have recorded in a Book. 30. So taste you. No increase shall We give you, except in torment. 31. Verily, for the *Muttaqûn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup (of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift, 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُوذِيَ مِنَ الرَّحْمَنِ وَقَالَ صَوَابًا ﴿٢٩﴾ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابِتًا ﴿٣٠﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٣١﴾

the Spirit (Gabriel) **يَوْمَ** will stand **يَوْمَ** (the) Day (when) **وَالْمَلَائِكَةُ** they will **لَا** not **يَتَكَلَّمُونَ** in rows **صَفًّا** and the angels **إِلَّا** speak **أَوْذَنَ** (for) gives permission, allows **مَنْ** him except **وَقَالَ** and he will say, speak **الْأَرْحَمَنُ** the Most Gracious (him) whom **صَوَابًا** so the True **الْحَقُّ** the Day **أَلَيْسَ** that (is) **ذَلِكَ** right **رَبِّهِ** towards/with **إِلَى** he will take **أَتَحْذَرُ** wishes, wills **مَنْ** whosoever have warned **أَنْذَرْتَكُمْ** verily We **إِنَّا** a place **مَنْابًا** his Lord **عَذَابًا** you **قَرِيبًا** (of) a torment **يَوْمَ** the Day (when) **يَنْظُرُ** will see **مَا** man **فَدَمَّتْ** which **يَدَا** his hands **وَيَقُولُ** would **كُنتُ** woe to me **يَكْفُرُ** the disbeliever **وَيَقُولُ** and will say **زُبَّانًا** dust that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرَابًا ① وَالنَّشِيطَاتِ شَطًّا ② وَالسَّيِّحَاتِ مَسْبَحًا ③ فَالْمُتَقَاتِلَاتِ سَبَاحًا ④ فَالْمُدِيرَاتِ أَمْرًا ⑤ يَوْمَ تَرْجُفُ ⑥ تَبْعُهَا الرَّادِفَةُ ⑦ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ⑧ أَبْصُرُهَا خَشِيعَةٌ ⑨

by those (angels) who tear out (the souls of the **وَالنَّازِعَاتِ** disbelievers) **غَرَابًا** by those (angels) who **وَالنَّشِيطَاتِ** with violence **شَطًّا** by those (angels) who **وَالسَّيِّحَاتِ** gently **مَسْبَحًا** draw out (the souls of believers) **شَطًّا** and by those (angels) who **وَالْمُتَقَاتِلَاتِ** swiftly **سَبَاحًا** who swim **سَبَاحًا** and by those (angels) who **وَالْمُدِيرَاتِ** in a race **أَمْرًا** press forward (on) the Commands (of their Lord) **يَوْمَ** arrange to execute the trembling/the first blowing of **الْجَفَّةُ** shakes **تَرْجُفُ** the Day

that which is subsequent (the **الرَّادَّةُ** follows it **تَتَّبِعُهَا** Trumpet
that day **يَوْمَئِذٍ** hearts **قُلُوبٌ** second blowing of the Trumpet)
(will be) **خَشِيعَةً** their eyes **أَبْصَرُهَا** will beat (with fear) **وَاجِفَةً**
downcast

Sûrat 79. An-Nâzi'ât

(Those Who pull out)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out. 3. And by those that swim along. 4. And by those that press forward as in a race. 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day, the earth and the mountains will shake violently. 7. The second blowing of the Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

يَقُولُونَ أَوَنَّا لَنُرْثِدُّوهُمْ فِي الْحَافِرَةِ ﴿١٢﴾ أَوْ أَكُنَّا بِعِظَمِ الْخِيَرَةِ ﴿١٣﴾ قَالُوا يَٰذَاكَ إِذَا كَرِهَ خَاسِرَةٌ ﴿١٤﴾ فَلَمَّا هِيَ زَجْرَةٌ
وَحِيدَةٌ ﴿١٥﴾ فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٦﴾ هَلْ أُنَبِّئُكَ حَدِيثَ مُوسَى ﴿١٧﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٨﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ
طَغَىٰ ﴿١٩﴾ فَقُلْ هَلْ لَكَ إِلَٰهٌ تَرَكَّ ﴿٢٠﴾

to (in) **يُ** be returned **لَمَرَدُّوْنَ** shall we indeed **أَوَئَا** they say **يَقُولُوْنَ**
لَلْكَافِرِ **أَوَئَا** the former state of life **كُنَّا** even after **عَظَمَا** we are
يَحْرَهُ **فَالْوَا** crumbled **يَا** they say **يَا** that **إِذَا** in that case **كَرَهُ**
it (will **هِيَ** but only **فَاِنَّمَا** with loss **حَايِرَةً** (would be) a return
they **هُمْ** when (behold) **فَاِذَا** a single **وَحِيدَةً** cry **زَجَرَةً** (be)
بِالْآسَافِرَةِ **هَلْ** (will be) awakened (alive after death) **أَنَّنَا** has there
قَدِ when (of) Musa (Moses) **مُوسَى** story **حَدِيثُ** come to you
طَوَى sacred **الْقُدْسِ** in the valley **بِالْوَادِ** his Lord **رَبُّهُ** called him
طَوَى verily he **إِنَّهُ** Pharaoh **فَرْعَوْنَ** to **إِلَكَ** you go **أَتَهَبْ** (of) Tuwa
إِلَكَ for you **هَلْ** is it **لَكَ** and say **فَقَدْ** has transgressed all bounds
you purify yourself **تَزَكَّى** until

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case, be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth alive after their death, 15. Has there come to you the story of Mûsâ (Moses)? 16. When his Lord called him in the sacred valley of Tuwâ, 17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. 18. And say to him: "Would you purify yourself?"

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٧﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿١٨﴾ فَكَذَّبَ وَعَصَىٰ ﴿١٩﴾ ثُمَّ أَدْبَرَ بَيْتَهُ ﴿٢٠﴾ فَحَشَرَ فَنَادَىٰ ﴿٢١﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٢﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٣﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٤﴾

وَأَهْدِيكَ إِلَىٰ رَبِّكَ and I guide you رَبِّكَ to رَبِّكَ your Lord فَتَخْشَىٰ you so the sign الْآيَةَ then he showed him فَأَرَاهُ should fear (Him) الْكُبْرَىٰ great فَكَذَّبَ but he denied وَعَصَىٰ then ثُمَّ and disobeyed أَدْبَرَ then he turned his back بَيْتَهُ striving (against Allâh) فَحَشَرَ and said فَقَالَ and cried aloud فَتَنَادَىٰ he gathered (his people) أَنَا I رَبُّكُمُ (am) your Lord الْأَعْلَىٰ most high فَأَخَذَهُ so seized him اللَّهُ and the نَكَالَ for the last الْآخِرَةِ (with) punishment وَالْأُولَىٰ Allah first إِنَّ verily فِي in ذَٰلِكَ this لَعِبْرَةً (is) an admonition لِّمَن fears (Allah) يَخْشَىٰ whomsoever

19. "And that I guide you to your Lord, so you should fear Him?" 20. Then [Mûsâ (Moses)] showed him the great sign (miracles). 21. But [Fir'aun (Pharaoh)] belied and disobeyed. 22. Then he turned his back, striving (against Allâh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So Allâh, seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allâh.

مَلَأْتُمْ أَشَدَّ خَلْقًا أَرَأَيْتُمْ أَزِيدُهَا ﴿٢٥﴾ وَرَفَعَ سَنَكُمَا فَمَوْءُجًا ﴿٢٦﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٧﴾ وَأَخْرَجَ مِنْهَا مَاءً وَمَرَعًا ﴿٢٨﴾ وَالْجِبَالِ أَرْسَسَهَا ﴿٢٩﴾ مَنَّا لَكُمْ وَلَا تَعْمِكُمْ ﴿٣٠﴾ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٣١﴾

مَلَأْتُمْ are you أَشَدَّ more difficult خَلْقًا to create أَرَأَيْتُمْ or أَزِيدُهَا the its height سَنَكُمَا He raised رَفَعَ that He constructed مَوْءُجًا heaven and He أَغْطَشَ and He has equally ordered it (perfectly) وَأَخْرَجَ and He brings out لَيْلَهَا its night وَأَخْرَجَ covers with darkness

that مُصْنَعَهَا ﴿٣٠﴾ after بَدَّ and the earth وَالْأَرْضَ its forenoon دَحَّهَا ﴿٣١﴾ therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it مَاءَهَا ﴿٣٢﴾ and the mountains وَالْجِبَالِ and its pasture وَزَعَهَا ﴿٣٣﴾ its water to be a provision and مَعًا He has fixed them firmly أَوْسَنَهَا ﴿٣٤﴾ but when إِذَا and for your cattle وَلَكُمْ ﴿٣٥﴾ for you لَكُمْ benefit the greatest الْكَبِيرِ ﴿٣٦﴾ the catastrophe الْكَلْبَةُ comes بَئِثَ

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٦﴾ وَتَرَىٰ الْجَحِيمَ ﴿٣٧﴾ لِمَن رَّيَىٰ ﴿٣٨﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٩﴾ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٤٠﴾ فَإِنَّ الْجَحِيمَ هِيَ ﴿٤١﴾ الْمَأْوَىٰ ﴿٤٢﴾ وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَهَمَىٰ ﴿٤٣﴾ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٤﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٥﴾

يَوْمَ (when) يَتَذَكَّرُ what مَا man الْإِنْسَانُ shall remember and shall be made apparent in full view وَتَرَىٰ he strove for him who لِمَن then for فَأَمَّا sees رَّيَىٰ for one who Hell- Fire طَغَىٰ has transgressed all bounds وَآثَرَ the الْحَيٰوةَ and preferred الدُّنْيَا worldly فَإِنَّ verily الْجَحِيمَ Hell-Fire (it) هِيَ who الْمَأْوَىٰ (will be his) abode وَمَن but as for خَافَ him his Lord رَبِّهِ and restrained هَمَىٰ his Lord رَبِّهِ standing (before) مَقَامَ feared النَّفْسَ from هِيَ himself عَنِ الْهَوَىٰ then verily الْهَوَىٰ evil desires/lust فَإِنَّ (will be his) abode الْجَنَّةَ (it) هِيَ الْمَأْوَىٰ Paradise

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿١١﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿١٢﴾ إِلَيْكَ رَبِّكَ مُنْتَهَاهَا ﴿١٣﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ بَخَشَّهَا ﴿١٤﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿١٥﴾

يَسْأَلُونَكَ when أَيَّانَ the Hour السَّاعَةِ about عَنِ they ask you مُرْسَاهَا ﴿١١﴾ you (have) أَنْتَ about which not فِيمَ (will be) its appointed time
 مِنْ ذِكْرِهَا ﴿١٢﴾ any (its) knowledge إِلَيْكَ to رَبِّكَ your Lord مُنْتَهَاهَا ﴿١٣﴾
 (are) a warner أَنْتَ only إِنَّمَا (belongs) the term thereof
 مَنْ the Day يَوْمَ as if they fear it كَأَنَّهُمْ ﴿١٤﴾ (for) those who
 يَرَوْنَهَا لَمْ they see it يَلْبِسُوا not إِلَّا they had tarried عَشِيَّةً except
 its morning ضُحَاهَا ﴿١٥﴾ or afternoon

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? 43. You have no knowledge to say anything about it. 44. To your Lord belongs (the knowledge of) the term thereof? 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّكَ يَرْفَى ﴿٣﴾ أَوْ يُدْرِكُ فَتَنْفَعُهُ الذِّكْرَى ﴿٤﴾ أَمَّا مَنْ اسْتَفْتَى ﴿٥﴾ فَأَنْتَ لَمْ تَصْدَقْ ﴿٦﴾ وَمَا عَلَيْكَ إِلَّا يَرْفَى ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْفَى ﴿٩﴾ فَأَنْتَ عَنْهُ لِلْأَعْفَى ﴿١٠﴾

عَبَسَ he frowned وَتَوَلَّى ﴿١﴾ and turned away أَنْ because جَاءَهُ came
 (could) inform يَدْرِيكَ and what وَمَا the blind man الْأَعْمَى ﴿٢﴾ to him
 might يَدْرِكُ or أَوْ might become pure يَرْفَى ﴿٣﴾ that he لَعَلَّكَ you
 the الذِّكْرَى ﴿٤﴾ and might profit him فَتَنْفَعُهُ receive admonition
 thinks himself اسْتَفْتَى ﴿٥﴾ him who مَنْ as for أَمَّا admonition
 and what تَصْدَقْ ﴿٦﴾ to him لَمْ so you فَأَنْتَ self-sufficient
 but يَرْفَى ﴿٧﴾ if not إِلَّا (is) upon you عَلَيْكَ
 and he يَسْعَى ﴿٨﴾ came to you جَاءَكَ him who مَنْ as to
 are unmindful, يَخْفَى ﴿٩﴾ from him عَنْهُ so you فَأَنْتَ is afraid يَخْفَى ﴿١٠﴾
 neglectful

Sûrat 80. 'Abasa (He frowned)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm Maktûm). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he will not become pure. 8. But as to him who came to you running, 9. And is afraid (of Allâh and His punishment). 10. Of him you are neglectful and divert your attention to another,

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ (١١) فَمَنْ شَاءَ ذَكَرْهُ ۝ (١٢) فِي مِصْحَفٍ مُّكْرَمٍ ۝ (١٣) مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝ (١٤) بِأَيْدِي سَفَرَةٍ ۝ (١٥) كِرَامٍ بَرَرَةٍ ۝ (١٦) قِيلَ الْإِنْسَانُ مَا أَكْفَرٌ ۝ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ (١٨) مِنْ تَلْفَافٍ خَلَقَهُ فَقَدَّرَهُ ۝ (١٩) ثُمَّ السَّبِيلَ يَسِّرُهُ ۝ (٢٠)

so كَلَّا nay إِنَّهَا indeed it is تَذْكِرَةٌ an admonition ۝ (١١) فَمَنْ شَاءَ ذَكَرْهُ wills مَنْ whosoever ۝ (١٢) فِي in ۝ (١٣) مِصْحَفٍ in ۝ (١٤) مَرْفُوعَةٍ exalted ۝ (١٥) مُّطَهَّرَةٍ honoured ۝ (١٦) بِأَيْدِي purified (of) scribes (angels) ۝ (١٧) سَفَرَةٍ in the hands ۝ (١٨) كِرَامٍ honourable (be cursed) be killed ۝ (١٩) قِيلَ obedient, pious ۝ (٢٠) الْإِنْسَانُ what ۝ (١) الْكُفْرُ how ۝ (٢) الْكَافِرُ the man ۝ (٣) مِنْ أَيِّ شَيْءٍ from ۝ (٤) خَلَقَهُ He created him ۝ (٥) تَلْفَافٍ from ۝ (٦) خَلَقَهُ He created him ۝ (٧) فَقَدَّرَهُ then set him in due proportion (proper form) ۝ (٨) يَسِّرُهُ He makes easy (for) him ۝ (٩) السَّبِيلَ the Path ۝ (١٠)

11. Nay, (do not do like this); indeed it is an admonition. 12. So whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* He created him and then set him in due proportion. 20. Then He makes the Path easy for him.

ثُمَّ أَنَا الَّذِي أَمْشُرُهُ ۝ (١) ثُمَّ إِذَا شَاءَ أَنشُرْهُ ۝ (٢) كَلَّا لَمَّا بَقِضَ مَا أَمَرُ ۝ (٣) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝ (٤) أَنَا صَبَبْتُ الْمَاءَ صَبًّا ۝ (٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝ (٦) فَأَنْبَتْنَا فِيهَا حَبًّا ۝ (٧) وَنَبَاتْنَا فِيهَا شَعْبًا ۝ (٨) وَزَيَّنَّاهَا أَنْهًا ۝ (٩) وَحَدَّاثًا عَلَى ۝ (١٠)

and puts him in his ^(١١) **نَقَرَهُ** He causes him to die **ثُمَّ** then **أَنَّا** ^(١٢) **نَنشُرُهُ** He will resurrect **ثُمَّ** then **إِنَّا** when **ثُمَّ** grave **كَلَّا** him **لَا** nay **لَكَ** not **بَقِيَ** (has done) fulfilled what **أَمَرَ** ^(١٣) **أَمَرَ** at **إِلَّا** the man **الْإِنْسَانُ** then let look **فَنَظَرَ** He commanded him in **مَعَابِدِهِ** ^(١٤) **أَنَّا** his food **سَبَّحْنَاهُ** We **فَنَزَّلْنَاهُ** ^(١٥) **فَنَزَّلْنَاهُ** water **فَنَزَّلْنَاهُ** ^(١٦) **فَنَزَّلْنَاهُ** in clefts **فَنَزَّلْنَاهُ** ^(١٧) **فَنَزَّلْنَاهُ** the earth **فَنَزَّلْنَاهُ** ^(١٨) **فَنَزَّلْنَاهُ** We split **فَنَزَّلْنَاهُ** ^(١٩) **فَنَزَّلْنَاهُ** abundance and **فَنَزَّلْنَاهُ** ^(٢٠) **فَنَزَّلْنَاهُ** the grain **فَنَزَّلْنَاهُ** ^(٢١) **فَنَزَّلْنَاهُ** therein **فَنَزَّلْنَاهُ** ^(٢٢) **فَنَزَّلْنَاهُ** and We cause to grow **فَنَزَّلْنَاهُ** ^(٢٣) **فَنَزَّلْنَاهُ** grapes and **فَنَزَّلْنَاهُ** ^(٢٤) **فَنَزَّلْنَاهُ** olives **فَنَزَّلْنَاهُ** ^(٢٥) **فَنَزَّلْنَاهُ** and clover plants **فَنَزَّلْنَاهُ** ^(٢٦) **فَنَزَّلْنَاهُ** dense with many trees **فَنَزَّلْنَاهُ** ^(٢٧) **فَنَزَّلْنَاهُ** and gardens **فَنَزَّلْنَاهُ** ^(٢٨) **فَنَزَّلْنَاهُ** date-palms

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants, 29. And olives and date palms, 30. And gardens dense with many trees,

وَفَكَهُنَّ ^(٢٩) **وَفَكَهُنَّ** وَأَبَا ^(٣٠) **وَفَكَهُنَّ** مَتَاعًا ^(٣١) **مَتَاعًا** لَّكَ ^(٣٢) **لَّكَ** وَلَا تَنصَحُكَ ^(٣٣) **وَلَا تَنصَحُكَ** فَإِذَا جَاءَتْ ^(٣٤) **فَإِذَا جَاءَتْ** الصَّلَاةُ ^(٣٥) **الصَّلَاةُ** يَوْمَ ^(٣٦) **يَوْمَ** يَفْرُ ^(٣٧) **يَوْمَ** الْكَرَّةِ ^(٣٨) **الْكَرَّةِ** مِنْ ^(٣٩) **مِنْ** أَخِيهِ ^(٤٠) **أَخِيهِ** وَأُمِّهِ ^(٤١) **وَأُمِّهِ** وَأَبِيهِ ^(٤٢) **وَأَبِيهِ** وَصَحْبِهِ ^(٤٣) **وَصَحْبِهِ** وَلَيْلِهِ ^(٤٤) **وَلَيْلِهِ** لِكُلِّ ^(٤٥) **لِكُلِّ** أَمْرٍ ^(٤٦) **أَمْرٍ** فَنَنْتَهِي ^(٤٧) **فَنَنْتَهِي** عَنْ ^(٤٨) **عَنْ** يَوْمِهِ ^(٤٩) **يَوْمِهِ** شَأْنٌ ^(٥٠) **شَأْنٌ** يَغْنِي ^(٥١) **يَغْنِي** عَنْهُ ^(٥٢) **عَنْهُ** وَجُوهٌ ^(٥٣) **وَجُوهٌ** يَوْمَئِذٍ ^(٥٤) **يَوْمَئِذٍ** مُسْفِرَةٌ ^(٥٥) **مُسْفِرَةٌ** صَاحِكَةٌ ^(٥٦) **صَاحِكَةٌ** مُسْتَبْشِرَةٌ ^(٥٧) **مُسْتَبْشِرَةٌ** وَجُوهٌ ^(٥٨) **وَجُوهٌ** يَوْمَئِذٍ ^(٥٩) **يَوْمَئِذٍ** عَلَيْهَا ^(٦٠) **عَلَيْهَا** غَبَرَةٌ ^(٦١) **غَبَرَةٌ** تَرْفَعُهَا ^(٦٢) **تَرْفَعُهَا** فَتَرَى ^(٦٣) **فَتَرَى** أُولَئِكَ ^(٦٤) **أُولَئِكَ** فِي ^(٦٥) **فِي** الْكَفَرَةِ ^(٦٦) **الْكَفَرَةِ** الْغَبْرَةِ ^(٦٧) **الْغَبْرَةِ**

to be a provision and benefit **وَفَكَهُنَّ** and fruits **وَفَكَهُنَّ** ^(٢٩) **وَفَكَهُنَّ** وَأَبَا ^(٣٠) **وَفَكَهُنَّ** مَتَاعًا ^(٣١) **مَتَاعًا** لَّكَ ^(٣٢) **لَّكَ** وَلَا تَنصَحُكَ ^(٣٣) **وَلَا تَنصَحُكَ** فَإِذَا جَاءَتْ ^(٣٤) **فَإِذَا جَاءَتْ** الصَّلَاةُ ^(٣٥) **الصَّلَاةُ** يَوْمَ ^(٣٦) **يَوْمَ** يَفْرُ ^(٣٧) **يَوْمَ** الْكَرَّةِ ^(٣٨) **الْكَرَّةِ** مِنْ ^(٣٩) **مِنْ** أَخِيهِ ^(٤٠) **أَخِيهِ** وَأُمِّهِ ^(٤١) **وَأُمِّهِ** وَأَبِيهِ ^(٤٢) **وَأَبِيهِ** وَصَحْبِهِ ^(٤٣) **وَصَحْبِهِ** وَلَيْلِهِ ^(٤٤) **وَلَيْلِهِ** لِكُلِّ ^(٤٥) **لِكُلِّ** أَمْرٍ ^(٤٦) **أَمْرٍ** فَنَنْتَهِي ^(٤٧) **فَنَنْتَهِي** عَنْ ^(٤٨) **عَنْ** يَوْمِهِ ^(٤٩) **يَوْمِهِ** شَأْنٌ ^(٥٠) **شَأْنٌ** يَغْنِي ^(٥١) **يَغْنِي** عَنْهُ ^(٥٢) **عَنْهُ** وَجُوهٌ ^(٥٣) **وَجُوهٌ** يَوْمَئِذٍ ^(٥٤) **يَوْمَئِذٍ** مُسْفِرَةٌ ^(٥٥) **مُسْفِرَةٌ** صَاحِكَةٌ ^(٥٦) **صَاحِكَةٌ** مُسْتَبْشِرَةٌ ^(٥٧) **مُسْتَبْشِرَةٌ** وَجُوهٌ ^(٥٨) **وَجُوهٌ** يَوْمَئِذٍ ^(٥٩) **يَوْمَئِذٍ** عَلَيْهَا ^(٦٠) **عَلَيْهَا** غَبَرَةٌ ^(٦١) **غَبَرَةٌ** تَرْفَعُهَا ^(٦٢) **تَرْفَعُهَا** فَتَرَى ^(٦٣) **فَتَرَى** أُولَئِكَ ^(٦٤) **أُولَئِكَ** فِي ^(٦٥) **فِي** الْكَفَرَةِ ^(٦٦) **الْكَفَرَةِ** الْغَبْرَةِ ^(٦٧) **الْغَبْرَةِ**

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright, 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ① وَإِذَا النُّجُومُ انْكَدَرَتْ ② وَإِذَا الْجِبَالُ سُيِّرَتْ ③ وَإِذَا الْعِشَارُ عُطِّلَتْ ④ وَإِذَا الْوُحُوشُ حُشِرَتْ ⑤ وَإِذَا الْبِحَارُ سُجِّرَتْ ⑥ وَإِذَا النُّفُوسُ زُوِّجَتْ ⑦ وَإِذَا الْمَوْءِدَةُ سُيِّتَتْ ⑧ بِأَيِّ ذَنْبٍ قُتِلَتْ ⑨ وَإِذَا الصُّحُفُ نُشِرَتْ ⑩

and إِذَا would be round wound ① كُوِّرَتْ the sun الشَّمْسُ when
the الْجِبَالُ and when إِذَا shall fall ② انْكَدَرَتْ the stars النُّجُومُ when
الْعِشَارُ and when إِذَا shall be moved away ③ سُيِّرَتْ mountains
and إِذَا shall be neglected ④ عُطِّلَتْ the pregnant she-camels
shall be gathered together ⑤ حُشِرَتْ the wild beast الْوُحُوشُ when
shall be made to overflow ⑥ سُجِّرَتْ the seas الْبِحَارُ and when إِذَا
and إِذَا shall be joined ⑦ زُوِّجَتْ the souls النُّفُوسُ and when
shall be ⑧ سُيِّتَتْ the female (infant) burried alive الْمَوْءِدَةُ when
and إِذَا she was killed ⑨ قُتِلَتْ sin ذَنْبٍ for what بِأَيِّ questioned
shall be laid ⑩ نُشِرَتْ the written pages (of deeds) الصُّحُفُ when
open

Sûrat 81. At-Takwîr

(Wound round and lost its Light)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). 2. And when the stars fall. 3. And when the mountains are made to pass away; 4. And

when the pregnant she-camels are neglected; 5. And when the wild beasts are gathered together. 6. And when the seas become as blazing Fire or overflow. 7. And when the souls are joined with their bodies. 8. And when the female (infant) buried alive is questioned: 9. For what sin was she killed. 10. And when the (written) pages are laid open.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنْزِلَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ ﴿١٤﴾ فَلَا أَقِيمٌ بِالْخَنَازِيرِ ﴿١٥﴾
لِجَوَارِ الْكُنُوسِ ﴿١٦﴾ وَالْأَيْلِ إِذَا عَمَسَ ﴿١٧﴾ وَالضُّبْحِ إِذَا نَفَسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

وَإِذَا shall be stripped off كُشِطَتْ the heaven السَّمَاءُ and when
وَإِذَا is kindled (to fierce heat) سُعِرَتْ Hell-Fire الْجَحِيمُ and when
will عَلِمَتْ shall be brought near أُنْزِلَتْ Paradise الْجَنَّةُ and when
he has brought (of أُخْضِرَتْ what نَفْسٌ every person know
by the planets الْخَنَازِيرِ I swear أَقِيمٌ so verily فَلَا good and evil)
that move swiftly الْكُنُوسِ and by the planets الْجَوَارِ that recede
it عَمَسَ as إِذَا and by the night وَالْأَيْلِ and hide themselves
it brightens نَفَسَ (when) as إِذَا and by the dawn وَالضُّبْحِ departs
إِنَّهُ لَقَوْلُ (of) a messenger رَسُولٍ (is) the Word رَسُولُ verily this
most honourable

11. And when the heaven is stripped off and taken away from its place; 12. And when Hell-fire is set ablaze. 13. And when Paradise is brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede. 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٠﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿١١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٢﴾ وَلَقَدْ رَآهُ بِالْأَفْئِثَةِ الْئَبِينَ ﴿١٣﴾ وَمَا هُوَ عَلَى
الْفَيْثِ بِضَيِّينٍ ﴿١٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿١٥﴾ فَاَتَيْنَ تَذَهَبُونَ ﴿١٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ
يَسْتَقِيمَ ﴿١٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٩﴾

ذِي قُوَّةٍ mighty عِنْدَ with ذِي الْعَرْشِ the Lord of the Throne مَكِينٍ
and وَمَا trustworthy أَمِينٍ then/and ثَمَّ obeyed مُطَاعٌ established
and وَلَقَدْ (is) a mad man بِمَجْنُونٍ your companion صَاحِبُكُمْ not

indeed **وَإِنَّا** he saw him **بِالْأَفْقِ** in the horizon **الْبَهِينِ** clear **وَمَا**
 and not **هُوَ** he **عَلَى** (on) **الْغَيْبِ** the Unseen **بِضَرِينِ** withholds **وَمَا**
 it (is) **يَقُولُ** the word **شَيْطَانِ** (of) Satan **رَجِيمِ** outcast **وَمَا**
 then where **تَذْهَبُونَ** you are going **إِنْ** not **هُوَ** this (is) **إِلَّا**
 but **ذِكْرٌ** a Reminder **لِّلْعَالَمِينَ** to the worlds **لِّمَن** to whomsoever
 who wills **مِنْكُمْ** among you **أَنْ** to **يَسْتَقِيمَ** walk straight **وَمَا**
 and not **تَسَاءَلُونَ** you can will **إِلَّا** unless **أَنْ** that **يَشَاءَ** wills **اللَّهُ**
 (of) the worlds **الْمَلَكُوتِ** the Lord **رَبُّ** Allah

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,
 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people)
 your companion (Muhammad ﷺ) is not a madman. 23. And indeed he
 (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).
 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it
 (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). 26. Then where are
 you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the '*Ālamîn*
 (mankind and jinn) 28. To whomsoever among you who wills to walk straight.
 29. And you cannot will unless (it be) that Allâh wills — the Lord of the '*Ālamîn*.

سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ۝ وَإِذَا الْبِحَارُ فُجِرَتْ ۝ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝ عَلِمَتْ نَفْسٌ مَّا
 قَدَّمَتْ وَأَخَّرَتْ ۝ يَٰأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَّلَكَ ۝ فِي أَيِّ صُورَةٍ مَّا شَاءَ
 رَكَّبَكَ ۝

when **إِذَا** the heaven **انْفَطَرَتْ** is cleft asunder **وَالْأَرْضُ** and
 when **إِذَا** the stars **انْتَرَتْ** have scattered **وَالْأَرْضُ** and when
 the oceans **فُجِرَتْ** are burst forth **وَالْأَرْضُ** and when **إِذَا** the graves
 (every) **نَفْسٌ** will know **عَلِمَتْ** are turned upside down **بُعْثِرَتْ**
 and left behind **وَأَخَّرَتْ** it has sent forward **قَدَّمَتْ** what **مَا** soul
 O **يَٰأَيُّهَا** **الْإِنْسَانُ** man **مَا** what **غَرَّكَ** made you careless **بِرَبِّكَ** about
 your Lord **الْكَرِيمِ** the Most Generous **الَّذِي** Who **خَلَقَكَ** created
 you **فَسَوَّدَكَ** fashioned you (perfectly) **فَعَدَّلَكَ** and gave you (due)

that He willed form مَا شَاءَ whatever أَي in فِي proportion
He put you together رَكَّبَكَ ﴿٨﴾

Sûrat 82. Al-Infitâr (The Cleaving)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is cleft asunder. 2. And when the stars have fallen and scattered. 3. And when the seas are burst forth. 4. And when the graves are turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind. 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿١﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿٢﴾ كِرَامًا كَاتِبِينَ ﴿٣﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٤﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٥﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿٦﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿٧﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿٨﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿٩﴾

كَلَّا but بَلْ nay بَلْ the Judgement بِالَّذِينَ you deny/belie but تُكَذِّبُونَ
كِرَامًا (are) vigilants عَلَيْكُمْ over you but verily
مَا they know يَعْلَمُونَ writing down كَاتِبِينَ honourable
(will be) in لَفِي the righteous الْأَبْرَارَ verily إِنَّ you do تَفْعَلُونَ
(will be) in لَفِي the wicked الْفُجَّارَ and verily وَإِنَّ Delight نَعِيمٍ
(of) الَّذِينَ on the Day يَوْمَ they will burn in it يَصْلَوْنَهَا Fire جَحِيمٍ
(will be) يَوْمَ therefrom عَنْهَا they هُمْ and not وَمَا Recompense
the يَوْمَ what مَا will make you know أَدْرَاكَ and what وَمَا absent
of the Recompense (is) يَوْمَ Day

9. Nay! But you deny *Ad-Dîn*. 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), 12. They know all that you do. 13. Verily, the *Abrâr* will be in Delight (Paradise); 14. And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjâr*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

thُمَّ what مَا will make you know what أَدْرَاكَ then ثُمَّ
not لَا the Day (when) يَوْمَ (of) Recompense (is) الدِّينِ Day
تَمْلِكُ shall have power نَفْسٌ a soul (person) لِّنَفْسٍ for any soul شَيْئًا
will be لِلَّهِ that Day يَوْمَئِذٍ and the Decision وَالْأَمْرُ anything
with Allah

18. Again, what will make you know what the Day of Recompense is? 19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allâh.

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

to Al-Mutaffifin (those who give less in وَيْلٌ woe لِّلْمُطَفِّفِينَ ﴿١﴾
they receive أَكَالُوا when إِذَا those who الَّذِينَ measure and weight)
they demand full يَسْتَوْفُونَ ﴿٢﴾ men النَّاسِ from (on) عَلَى by measure
measure وَإِذَا and when كَالُوهُمْ they give by measure to them أَوْ
they give less يُخْسِرُونَ ﴿٣﴾ they give by weight to them وَزَنُوهُمْ or
أُولَئِكَ think يَظُنُّ do not أَلَا than due أَنَّهُمْ they مَبْعُوثُونَ ﴿٤﴾
the Day يَوْمَ Great عَظِيمٍ ﴿٥﴾ on a Day لِيَوْمٍ (will be) resurrected
before the Lord رَبِّ mankind النَّاسِ will stand يَقُومُ (when)
(of) the worlds الْعَالَمِينَ ﴿٦﴾

Sûrat 83. Al-Mutaffifin (Those Who deal in Fraud)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to Al-Mutaffifîn (those who give less in measure and weight).
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to (other) men, give less than

will make you اُدْرِكَ and what مَا Illiyin عَلَيْكَ (be) indeed in
 عِلْيُون (is) Illiyun عِلْيُون what مَا know
 inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day.
 16. Then verily, they will indeed enter (and taste) the burning flame of Hell.
 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay!
 Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of
 Islamic Monotheism) is (preserved) in '*Illiyûn*. 19. And what will make you
 know what '*Illiyûn* is? 20. A Register inscribed,

يَشْهَدُ الْمُقَرَّبُونَ ﴿١٦﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٧﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿١٨﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿١٩﴾ يُسْقَوْنَ مِنْ
 رَحِيْقٍ مَّخْتُوْرٍ ﴿٢٠﴾ خَتْمُهُمْ مِنْهُ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢١﴾ وَنَزَّاجُمْ مِنْ تَسْنِيمٍ ﴿٢٢﴾ عَيْنًا يَشْرَبُ بِهَا
 الْمُقَرَّبُونَ ﴿٢٣﴾

يَشْهَدُ those nearest (to Allah) الْمُقَرَّبُونَ to which bear witness
 on عَلَى Delight نَعِيمٍ (will be) in لَفِي the righteous الْأَبْرَارَ verily
 in فِي you will recognise تَعْرِفُ looking يَنْظُرُونَ thrones
 وَجُوْهِهِمْ (of) delight النَّضْرَةَ the brightness النَّعِيمِ their faces
 يُسْقَوْنَ pure wine رَحِيْقٍ from/of مِنْ they will be given to drink
 خَتْمُهُ sealed the last thereof مِنْهُ (will be) smell of musk وَفِي
 those who want to الْمُتَنَافِسُونَ let strive فَلْيَتَنَافَسِ this ذَلِكَ and for
 Tasnim تَسْنِيمٍ from مِنْ and its mixture (will be) وَنَزَّاجُمْ strive
 those nearest to عَيْنًا يَشْرَبُ whereof بِهَا will drink اَشْرَبُ a spring
 Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al- Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things).
 24. You will recognise in their faces the brightness of delight. 25. They will be
 given to drink of pure sealed wine. 26. The last thereof (that wine) will be the
 smell of musk, and for this let (all) those strive who want to strive. 27. It (that
 wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to
 Allâh.

إِنَّ الَّذِينَ لَجَرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ لَجَرَمُوا those who committed crimes used to laugh at the those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُفَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ لِرَبِّهَا وَحُفَّتْ ﴿٥﴾ يَكَايُهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّ بِهِ ﴿٦﴾ فَأَمَّا مَنْ أَوْفَىٰ كَيْدَهُ بِمِيزَانِهِ ﴿٧﴾ فَسَوْفَ يَحَاسِبُ حِسَابًا سِيرًا ﴿٨﴾ وَتَقَلَّبَ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

and رَأَوْتِ is split asunder ۞ اُنشَقَّتْ the heaven ۞ اِذَا when ۞ اِذَا and when ۞ اِذَا and it must do so ۞ وَحُفَّتْ to its Lord ۞ اِذَا listens ۞ اِلَيْهِ all ۞ اِلَيْهِ and cast out ۞ اَلْقَتْ is stretched forth ۞ اُذِنَتْ the earth ۞ اِلَيْهِ that ۞ اِذَا and became empty ۞ وَخَلَّتْ (was) in it ۞ اِذَا and listens ۞ اِلَيْهِ and obeys ۞ اِلَيْهِ its Lord ۞ اِلَيْهِ to and obeys ۞ اِلَيْهِ the ۞ اِلَيْهِ man ۞ اِنَّكَ verily you ۞ اِنَّكَ are exerting ۞ اِلَيْهِ towards your ۞ اِلَيْهِ Lord ۞ اِنَّكَ كَدًّا very hard ۞ اِنَّكَ فَلَاقِيهِ (you) will meet Him ۞ اِنَّكَ then as ۞ اِنَّكَ his Record ۞ اِنَّكَ will be given ۞ اِنَّكَ him who ۞ اِنَّكَ for ۞ اِنَّكَ his right hand ۞ اِنَّكَ فَسَوْفَ surely will ۞ اِنَّكَ بِحَسَابٍ he be reckoned ۞ اِنَّكَ بِحَسَابٍ his ۞ اِنَّكَ اِلَيْهِ and will return ۞ اِنَّكَ وَنَقْلَبُ easy ۞ اِنَّكَ اِيسِرًا a reckoning ۞ اِنَّكَ مَسْرُورًا happy, glad ۞ اِنَّكَ family

Sûrat 84. Al-Inshiqâq (The Splitting Asunder)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is split asunder, 2. And listens to and obeys its Lord — and it must do so. 3. And when the earth is stretched forth, 4. And has cast out all that was in it and became empty. 5. And listens to and obeys its Lord — and it must do so. 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. 7. Then as for him who will be given his Record in his right hand, 8. He surely, will receive an easy reckoning, 9. And will return to his family in joy!

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝ فَسَوْفَ يَدْعُوا ثُبُورًا ۝ وَيَصْلَى سَعِيرًا ۝ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۝ إِنَّهُ إِنْ رَأَاهُ كَانَ بِهِ بَصِيرًا ۝ فَلَا أُقْسِمُ بِالشَّفَقِ ۝ وَاللَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ إِذَا اتَّسَقَ ۝

but ۞ اَمَّا مَنْ whosoever ۞ اَمَّا مَنْ is given ۞ اَمَّا مَنْ كِتَابَهُ his Record ۞ اَمَّا مَنْ وَرَاءَ behind ۞ اَمَّا مَنْ ظَهْرِهِ ۞ اَمَّا مَنْ فَسَوْفَ his back ۞ اَمَّا مَنْ يَدْعُوا he invoke ۞ اَمَّا مَنْ ثُبُورًا ۞ اَمَّا مَنْ (for) ۞ اَمَّا مَنْ وَيَصْلَى destruction ۞ اَمَّا مَنْ سَعِيرًا ۞ اَمَّا مَنْ and burn ۞ اَمَّا مَنْ اِنَّهُ in a blazing Fire ۞ اَمَّا مَنْ اِنَّهُ verily he ۞ اَمَّا مَنْ كَانَ was ۞ اَمَّا مَنْ اِنَّهُ among ۞ اَمَّا مَنْ اَهْلِهِ his people ۞ اَمَّا مَنْ مَسْرُورًا ۞ اَمَّا مَنْ in joy ۞ اَمَّا مَنْ اِنَّهُ verily he ۞ اَمَّا مَنْ ظَنَّ thought ۞ اَمَّا مَنْ اَنَّ that ۞ اَمَّا مَنْ لَنْ never ۞ اَمَّا مَنْ يَحُورَ ۞ اَمَّا مَنْ he would come back ۞ اَمَّا مَنْ اِنَّهُ yes ۞ اَمَّا مَنْ اِنَّهُ verily ۞ اَمَّا مَنْ رَبِّهِ his Lord ۞ اَمَّا مَنْ كَانَ has been ۞ اَمَّا مَنْ اِنَّهُ at him ۞ اَمَّا مَنْ بَصِيرًا ۞ اَمَّا مَنْ by the afterglow of ۞ اَمَّا مَنْ اِلَافِئِمُ I swear ۞ اَمَّا مَنْ اَقْسِمُ so ۞ اَمَّا مَنْ فَلَا beholding

it gathers in **وَسَقَى** (١٧) and whatever **وَمَا** and the night **وَاللَّيْلِ** sunset
it is at the **أَتَسْقَى** (١٨) when **إِنَّا** and the moon **وَالْقَمَرِ** its darkness
full

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ (١٧) فَمَا لَهُمْ لَا يُؤْمِنُونَ (١٨) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (١٩) بَلِ الَّذِينَ كَفَرُوا
يَكْذِبُونَ (٢٠) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢١) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَسْنُونٍ (٢٣)

لَتَرْكَبَنَّ from **عَنْ** to stage **طَبَقًا** you shall certainly travel **طَبَقٍ** (١٧)
they **فَمَا** stage what is the matter **لَهُمْ** with them **لَا** not **يُؤْمِنُونَ** (١٨)
the **وَلَمَّا** believe and when **قُرِئَ** is recited **عَلَيْهِمْ** to them **الْقُرْآنُ**
those **لَا** Quran not **يَسْجُدُونَ** (١٩) **بَلِ** they fall prostrate **الَّذِينَ** nay
knows **أَعْلَمُ** and Allah **يَكْذِبُونَ** (٢٠) deny **كَفَرُوا** who
so announce to them **يُوعُونَ** (٢١) what **بِأَ مَا** best
بِعَذَابٍ a torment **أَلِيمٍ** (٢٢) painful **إِلَّا** save **الَّذِينَ** those who
believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds **لَهُمْ** for them **أَجْرٌ**
ending **غَيْرُ** (is) a reward **مَسْنُونٍ** (٢٣)

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
20. What is the matter with them, that they believe not? 21. And when the Qur'ân is recited to them, they fall not prostrate. 22. Nay, those who disbelieve believe (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism). 23. And Allâh knows best what they gather (of good and bad deeds), 24. So announce to them a painful torment. 25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ مُّشْهُورٍ ③ قِيلَ أَخْصَبُ الْأَخْدَوْدِ ④ النَّارِ ذَاتِ الْوَقُودِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧

وَالسَّمَاءِ the big stars ① with/holding ذَاتِ by the heaven ② and the Witnessing day ③ Promised ④ and the Day ⑤ the People ⑥ were cursed ⑦ and the Witnessed day ⑧ الْأَخْدَوْدِ ① (of) the Ditch ② (of) fire ③ with ذَاتِ (of) fuel ④ the وَقُودِ ⑤ what ⑥ on ⑦ and they ⑧ sat ⑨ by it ⑩ قُعُودٌ ⑪ وَهُمْ ⑫ (were) ⑬ شُهُودٌ ⑭ to ⑮ the believers ⑯ بِالْمُؤْمِنِينَ ⑰ they were doing ⑱ يَفْعَلُونَ ⑲ witness ⑳ وَمَا ㉑ and ㉒ نَقَمُوا ㉓ they took revenge ㉔ مِنْهُمْ ㉕ on them ㉖ إِلَّا ㉗ except ㉘ أَنْ ㉙ that ㉚ يُؤْمِنُوا ㉛ they believed ㉜ بِاللَّهِ ㉝ in Allah ㉞ the الْعَزِيزِ ㉟ All-Mighty ㊱ Worthy of all praise ㊲ الْحَمِيدِ ㊳

Sûrat 85. Al-Burûj (The Big Stars "Burûj")

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of 'Arafah (Hajj)]; 4. Cursed were the People of the Ditch. 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ① ۖ إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ② ۖ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ③

الَّذِي ① Who ② لَهُ ③ to Him (belongs) ④ مُلْكُ ⑤ dominion ⑥ السَّمَوَاتِ ⑦ (of) the heavens ⑧ وَالْأَرْضِ ⑨ and the earth ⑩ وَاللَّهُ ⑪ and ⑫ عَلَى ⑬ every ⑭ كُلِّ ⑮ over ⑯ اللَّهُ ⑰ thing ⑱ شَهِيدٌ ⑲ (is) Witness ⑳ ۖ ㉑ إِنَّ ㉒ الَّذِينَ ㉓ قَتَلُوا ㉔ الْمُؤْمِنِينَ ㉕ وَالْمُؤْمِنَاتِ ㉖ ثُمَّ ㉗ لَمْ ㉘ يَتُوبُوا ㉙ فَلَهُمْ ㉚ عَذَابٌ ㉛ جَهَنَّمَ ㉜ وَلَهُمْ ㉝ عَذَابُ ㉞ الْحَرِيقِ ㉟ ۖ ㊱ إِنَّ ㊲ الَّذِينَ ㊳ آمَنُوا ㊴ وَعَمِلُوا ㊵ الصَّالِحَاتِ ㊶ لَهُمْ ㊷ جَنَّاتٌ ㊸ تَجْرِي ㊹ مِنْ ㊺ تَحْتِهَا ㊻ الْأَنْهَارُ ㊼ ۖ ㊽ ذَٰلِكَ ㊾ الْفَوْزُ ㊿ الْكَبِيرُ ㊿

and believing women **وَالْمُؤْمِنَاتِ** the believing men **الْمُؤْمِنِينَ** into trial **ثُمَّ** then **لَا** not **يَتُوبُوا** they turn in repentance **فَلَهُمْ** will have **عَذَابُ** punishment **وَهُمْ** (of) Hell **جَهَنَّمَ** torment **الْمَرْبِيِّ** **١٥** those who **الَّذِينَ** verily **إِنَّ** (of) the burning Fire **لَهُمْ** for them **وَعَمِلُوا** believe **وَالصَّالِحَاتِ** the righteous deeds **وَالْأَنْهَارِ** rivers **جَنَّاتٍ** Gardens (are) **تَجْرِي** flowing **فِي** under which **عَنْهَا** **الْقَوْرُ** that **كَبِيرٌ** **١٦** (is) the success **الْقَوْرُ** that

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ **١١** **إِنَّهُ هُوَ بَدِئُ وَبَدِئُ** **١٢** **وَهُوَ الْغَفُورُ الْودُودُ** **١٣** **ذُو الْعَرْشِ الْمَجِيدُ** **١٤** **فَقَالَ لِمَا يُرِيدُ** **١٥** **هَلْ** **أَنْتَ** **حَدِيثُ الْجَنُودِ** **١٦** **فِرْعَوْنَ وَثَمُودَ** **١٧** **بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ** **١٨** **وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ** **١٩** **بَلْ هُوَ قُرْآنٌ مَجِيدٌ** **٢٠** **فِي لَوْحٍ مَحْفُوظٍ** **٢١**

إِنَّ **بَطْشَ** **رَبِّكَ** **لَشَدِيدٌ** **١١** (is) indeed severe **وَهُوَ** and repeats **وَبَدِئُ** **١٢** begins **يَدِئُ** (He) **هُوَ** verily He (Allah) **إِنَّهُ** Owner **ذُو** full of love **وَالْودُودُ** **١٣** (is) Oft-Forgiving **وَالْعَرْشِ** the Throne **الْمَجِيدُ** **١٤** (of) the **فَقَالَ** He is the Doer **لِمَا** He intends **يُرِيدُ** **١٥** of what **حَدِيثُ** the **الْجَنُودِ** **١٦** story **فِرْعَوْنَ** (of) the hosts **وَتَمُودَ** **١٧** (of) Pharaoh **وَالَّذِينَ** **١٨** those who **كَفَرُوا** in **تَكْذِيبٍ** **١٩** disbelieve **وَاللَّهُ** **٢٠** and Allah **مِنْ** **وَرَائِهِمْ** **٢١** from **مُحِيطٌ** **٢٢** encompasses **بَلْ** **هُوَ** **قُرْآنٌ** **٢٣** this **مَجِيدٌ** **٢٤** (is) a Quran **فِي** **لَوْحٍ** **٢٥** in **مَحْفُوظٍ** **٢٦** Preserved

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). 14. And He is Oft-Forgiving, full of love, 15. Owner of the

Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamûd? 19. Nay! The disbelievers (persisted) in denying. 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ân, 22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ نَظِيرُ الْإِنْسَانِ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجُوعِهِ لَقَادِرٌ ﴿٨﴾

وَالسَّمَاءِ and At-Tariq (the night comer) ﴿١﴾ by the heaven ﴿٢﴾ and what أَدْرَاكَ and what مَا will make you know الطَّارِقُ ﴿٣﴾ what (is) النَّجْمُ At-Tariq (the night comer) الثَّاقِبُ ﴿٤﴾ (it is) the star piercing over عَلَيْهَا but لَّا human being نَفْسٍ every ﴿٥﴾ (is) not إِنَّ bright him حَافِظٌ ﴿٦﴾ (is) a protector نَظِيرُ الْإِنْسَانِ so let see مِمَّ man خُلِقَ he is created ﴿٧﴾ what خُلِقَ he is created مِنْ he is created from مَّاءٍ a water دَافِقٍ ﴿٨﴾ gushing forth يَخْرُجُ it proceeds مِنْ بَيْنِ from الصُّلْبِ between وَالتَّرَائِبِ the back-bone to verily He (Allah) إِنَّهُ and the ribs ﴿٩﴾ the back-bone (is) Able لَقَادِرٌ ﴿١٠﴾ bring him back رَجُوعِهِ

Sûrat 86. At-Târiq (The Night-Comer)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the heaven, and At-Târiq (the night-comer, i.e. the bright star); 2. And what will make you to know what At-Târiq (night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her). 5. So let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تَبْلَى السَّرَائِرُ ﴿١﴾ فَا لَمْ يَنْفَعُوا وَلَا نَاصِرٌ ﴿٢﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿٣﴾ وَالْأَرْضِ ذَاتِ الصُّلْعِ ﴿٤﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿٥﴾ وَمَا هُوَ بِالْمَرَّةِ ﴿٦﴾ وَهُمْ يَكِيدُونَ كَيْدًا ﴿٧﴾ وَآكِدُ كَيْدًا ﴿٨﴾ فَيَهْلُ الْكَافِرِينَ أَمَهُمْ زُرَّاءُ ﴿٩﴾

the secrets ① will be examined ② the Day (when) ③ any helper ④ nor ⑤ power ⑥ any ⑦ for him ⑧ then not ⑨ and the ⑩ the returning rain ⑪ with ⑫ by the sky ⑬ split (it opens out for gushing of springs) ⑭ with ⑮ earth that separates ⑯ (is) the Word ⑰ verily this (Quran) ⑱ and not ⑲ for amusement ⑳ it (is) ㉑ a plan ㉒ and I am planning ㉓ a plot ㉔ are plotting ㉕ give ㉖ (to) the disbelievers ㉗ so give a respite ㉘ gently (for a while) ㉙ respite to them

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So give a respite to the disbelievers; deal gently with them for a while.

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبِّحَ اسْمُ رَبِّكَ الْأَعْلَى ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاءً أَحْوَى ⑤
سَتَقْرِضُكَ ⑥ فَلَا تَنْسَى ⑦ إِلَّا مَا شَاءَ اللَّهُ ⑧ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑨ وَيُخَيِّرُكَ ⑩ لِلْيُسْرَى ⑪ فَذَكِّرْ ⑫ إِنَّ نَفْعَ الْذِكْرِ ⑬

the Most ① (of) your Lord ② the Name ③ glorify ④ Who ⑤ High ⑥ created ⑦ and then proportioned ⑧ and Who ⑨ then guided ⑩ measured ⑪ and Who ⑫ brings out ⑬ the pasturage ⑭ and then makes it ⑮ so ⑯ We shall make you to recite ⑰ dark ⑱ stubble ㉑ not ㉒ you shall forget ㉓ what ㉔ except ㉕ you shall forget ㉖ what ㉗ wills ㉘ the apparent ㉙ knows ㉚ verily He (Allah) ㉛ Allah ㉜ and We shall make easy for you ㉝ is hidden ㉞ what ㉟ if ㊱ therefore give advice/admonition ㊲ to the path ㊳ the admonition ㊴ profits ㊵

Sûrat 87. Al-A'la (The Most High)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allâh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾ وَتَجَنَّبَهَا الْآسَفَى ﴿١١﴾ الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

سَيَذَكَّرُ who مَنْ he will receive the admonition يَخْشَى ﴿١٠﴾ fears وَتَجَنَّبَهَا and avoid it الْآسَفَى ﴿١١﴾ the wretched الَّذِي who يَصَلَّى will burn النَّارَ the Fire (in) the Fire الْكُبْرَى ﴿١٢﴾ great ثُمَّ then لَا neither يَمُوتُ he will die وَلَا in it يَحْيَى ﴿١٣﴾ nor قَدْ live أَفْلَحَ ﴿١٤﴾ indeed shall achieve success تَزَكَّى ﴿١٥﴾ whosoever مَنْ whosoever يَذَكَّرُ purifies himself وَذَكَرَ and remembers اسْمَ the Name رَبِّهِ (of) his Lord فَصَلَّى ﴿١٥﴾ and prays بَلْ and يُؤْثِرُونَ nay. you although the الدُّنْيَا ﴿١٦﴾ the life الدُّنْيَا worldly وَالْآخِرَةُ the Hereafter خَيْرٌ (is) better وَأَبْقَى ﴿١٧﴾ and more lasting إِنَّ verily هَذَا the former صُحُفِ the Scriptures الْأُولَى ﴿١٨﴾ (is) in this لَفِي (of) Ibrahîm (Abraham) وَمُوسَى ﴿١٩﴾ and Musa (Moses)

10. The reminder will be received by him who fears (Allâh), 11. But it will be avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures — 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ① وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ② عَامِلَةٌ نَاصِبَةٌ ③ تَصَلَّى نَارًا حَامِيَةً ④ تُشَقَّى مِنْ عَيْنٍ ⑤ مَائِنَةٍ ⑥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ⑦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ⑨ لِسَعْيِهَا رَاضِيَةٌ ⑩ فِي جَنَّةٍ عَالِيَةٍ ⑪

هَلْ أَتَاكَ has (of) the الْغَاشِيَةِ ① the narration حَدِيثُ come to you
(will) خَاشِعَةٌ ② that day يَوْمَئِذٍ (some) faces وَجُوهٌ overwhelming
they will burn تَصَلَّى weary نَاصِبَةٌ ③ labouring عَامِلَةٌ be) humiliated
نَارًا حَامِيَةً ④ in fire تُشَقَّى hot ⑤ they will be given to drink مِنْ
عَيْنٍ ⑥ (there will be) no لَيْسَ boiling مَائِنَةٍ ⑦ a spring
طَعَامٌ ⑧ food إِلَّا but مِنْ ⑨ from ضَرِيحٍ ⑩ a poisonous thorny plant
against يُغْنِي nor وَلَا ⑪ that will nourish يُسْمِنُ neither
(will be) نَاعِمَةٌ ⑫ that day يَوْمَئِذٍ (other) faces وَجُوهٌ hunger ⑬
جُوعٍ ⑭ joyful لِسَعْيِهَا with their endeavour رَاضِيَةٌ ⑮ glad ⑯ in جَنَّةٍ Garden
high عَالِيَةٍ ⑰ (Paradise)

Sûrat 88. Al-Ghâshiyah (The Overwhelming)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces, that Day will be humiliated (in the Hell-fire). 3. Labouring, weary. 4. They will enter in the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour. 10. In a lofty Paradise.

لَا تَسْمَعُ فِيهَا لُغِيَّةً ① فِيهَا عَيْنٌ جَارِيَةٌ ② فِيهَا سُرُرٌ مَرْفُوعَةٌ ③ وَأَكْوَابٌ مَوْضُوعَةٌ ④ وَنَارٌ فِيهَا مَصْفُوفَةٌ ⑤ وَذَرَابِيُّ ⑥ مَبْثُوثَةٌ ⑦ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ ⑧ كَيْفَ خُلِقَتْ ⑨ وَإِلَى السَّمَاءِ ⑩ كَيْفَ رُفِعَتْ ⑪ وَإِلَى الْجِبَالِ ⑫ كَيْفَ نُصِبَتْ ⑬ وَإِلَى الْأَرْضِ ⑭ كَيْفَ سُطِحَتْ ⑮

لَا تَسْمَعُ neither they shall hear فِيهَا therein لَا تَسْمَعُ vain talk
 فِيهَا therein (will be) عَيْنٌ a spring جَارِيَةٌ running فِيهَا therein (will be)
 set مَرْوُوعَةٌ thrones مَرْوُوعَةٌ raised high وَأَكْوَابٌ and cups مَوْضُوعَةٌ
 and rich وَفَارِشٌ set in rows مَصْفُوفَةٌ and cushions وَرَدَائِلُ set in rows
 at hand أَفَلَا spread out مَبْثُوثَةٌ carpets they look إِلَى they look
 and at الْإِبِلِ the camels كَيْفَ how خُلِقَتْ they are created وَإِلَى they are created
 and at السَّمَاءِ the heaven كَيْفَ how رُفِعَتْ it is raised وَإِلَى it is raised
 and at الْأَرْضِ the mountains كَيْفَ how نُصِبَتْ they are fixed firm وَإِلَى they are fixed firm
 it is spread out مَسْطُوحَةٌ how كَيْفَ the earth

11. Where they shall neither hear harmful speech nor falsehood. **12.** Therein will be a running spring. **13.** Therein will be thrones raised high. **14.** And cups set at hand. **15.** And cushions set in rows. **16.** And rich carpets (all) spread out. **17.** Do they not look at the camels, how they are created? **18.** And at the heaven, how it is raised? **19.** And at the mountains, how they are rooted (and fixed firm)? **20.** And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿١٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿١٤﴾
إِنْ إِلَيْنَا إِيَابُهُمْ ﴿١٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿١٦﴾

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (are) a reminder
لَنْتَ عَلَيْهِمْ أَنْ يَرْجِعُوا إِلَىٰ رَجْعِهِمْ (save) a dictator
مَنْ تَوَلَّىٰ وَكَفَرَ (and) disbelieves
اللَّهُ ثُمَّ يَنْزِلُ الْعَذَابَ الْأَكْبَرَ (the) punishment
إِنَّا كَرِهْنَا لَكُمْ إِيَّائِهِمْ (will be) their return
إِنَّا كَرِهْنَا لَكُمْ إِيَّائِهِمْ (will be) their reckoning

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. **22.** You are not a dictator over them — **23.** Save the one who turns away and disbelieves. **24.** Then Allâh will punish him with the greatest punishment. **25.** Verily, to Us will be their return; **26.** Then verily, for Us will be their reckoning.

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ۝ وَبِالْأَسْفَلِ عَشْرِ ۝ وَالْأَشْفَقِ ۝ وَالْوَرْدِ ۝ وَالْأَيْلِ إِذَا بَسَرِ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِمَادِ ۝ إِمْرَ ذَاتِ الْعِمَادِ ۝ الَّتِي لَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ۝ وَتَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

وَالْفَجْرِ ۝ وَبِالْأَسْفَلِ عَشْرِ ۝ وَالْأَشْفَقِ ۝ وَالْوَرْدِ ۝ وَالْأَيْلِ إِذَا بَسَرِ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِمَادِ ۝ إِمْرَ ذَاتِ الْعِمَادِ ۝ الَّتِي لَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ۝ وَتَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

Sûrat 89. Al-Fajr

(The Break of Day or the Dawn)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the dawn; 2. By the ten nights, 3. And by the even and the odd (of all the creations of Allâh). 4. And by the night when it departs. 5. There is indeed in them (the above oaths) sufficient proofs for men of understanding! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir'aun (Pharaoh) who had the stakes?

الَّذِينَ طَفَعُوا فِي الْبَلَدِ ۝ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبَّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَهُ عَلَيْهِ رِذْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝

الَّذِينَ طَغَوْا who transgressed beyond bounds in the lands **فَأَكْثَرُوا** therein and made much mischief **فَفَصَبَ** your Lord **رَبِّكَ** on them so poured **عَلَيْهِمْ** lash, whip **سَوَّطَ** (is) Ever **لِيَالْمَرْصَادِ** your Lord **رَبِّكَ** verily (of) torment **إِنَّا** Watchful **فَأَمَّا** as for man **إِذَا مَا** when his Lord **يَبْتَلِيهِ** tries him and gives him honours **وَنَعَمَ** and gives him bounties **فَقَوْلُ** he says **رَبِّكَ** my Lord **أَكْرَمَنِي** has honoured me **وَأَمَّا** but upon him **عَلَيْهِ** He straitens **فَقَدَّرَ** He tries him **إِذَا مَا** when his means of life **يَرْفُقُهُ** his means of life **فَقَوْلُ** then he says **رَبِّكَ** my Lord **أَهَانَنِي** has humiliated me

11. Who did transgress beyond bounds in the lands. 12. And made therein much mischief. 13. So your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ **وَلَا تَحْضُرُونَ** عَلَى طَعَامِ الْمَسْكِينِ **وَتَأْكُلُونَ** الثَّرَاتِ أَكْغَلًا لَّسَّا **وَتُحِبُّونَ** الْمَالَ حُبًّا جَمًّا **كَلَّا** إِذَا ذُكِّبَتِ الْأَرْضُ ذُكَّا ذُكَّا **وَجَاءَ** رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا **وَجَاءَ** يَوْمَئِذٍ يَوْمَئِذٍ يَوْمَئِذٍ يَنْذَعُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

كَلَّا nay بل but لَا not تَكْرُمُونَ you treat with generosity **وَلَا** the orphans **وَتَأْكُلُونَ** and not **وَتُحِبُّونَ** you urge one another **وَتَأْكُلُونَ** (of) the poor **وَتَأْكُلُونَ** feeding **وَتَأْكُلُونَ** the inheritance **وَتَأْكُلُونَ** (with) greed **وَتَأْكُلُونَ** devouring **وَتَأْكُلُونَ** much **وَتَأْكُلُونَ** with love **وَتَأْكُلُونَ** wealth **وَتَأْكُلُونَ** and you love **وَتَأْكُلُونَ** much **وَتَأْكُلُونَ** with **وَتَأْكُلُونَ** the earth **وَتَأْكُلُونَ** is ground **وَتَأْكُلُونَ** when **وَتَأْكُلُونَ** nay **وَتَأْكُلُونَ** with **وَتَأْكُلُونَ** your Lord **وَتَأْكُلُونَ** and comes **وَتَأْكُلُونَ** exceeding grinding **وَتَأْكُلُونَ** and will be brought near **وَتَأْكُلُونَ** in rows **وَتَأْكُلُونَ** the angels **وَتَأْكُلُونَ** will **وَتَأْكُلُونَ** on that Day **وَتَأْكُلُونَ** Hell **وَتَأْكُلُونَ** that Day **وَتَأْكُلُونَ** (will avail) him **وَتَأْكُلُونَ** but how **وَتَأْكُلُونَ** man **وَتَأْكُلُونَ** remember **وَتَأْكُلُونَ** the remembrance

17. Nay! But you treat not the orphans with kindness and generosity! 18. And urge not one another on the feeding of *Al-Miskîn* (the poor)! 19. And you devour the inheritance — all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَلَيِّنَنِي قَدَمْتُ لِحَيَاتِي ﴿١٧﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿١٨﴾ وَلَا يُؤْنَفُ وَفَاءَهُ أَحَدًا ﴿١٩﴾ يَأْتِيَنَهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٠﴾ أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢١﴾ فَأَدْخِلْنِي فِي عَبْدِي ﴿٢٢﴾ وَأَدْخِلْنِي جَنَّتِي ﴿٢٣﴾

يَقُولُ يَلَيِّنَنِي he will say قَدَمْتُ would that I لِحَيَاتِي had sent forth فَيَوْمَئِذٍ so on that Day لَا none يَعَذِّبُ will punish عَذَابُهُ (like) His punishment أَحَدًا (like) His binding وَلَا anyone يُؤْنَفُ and none will bind وَفَاءَهُ the soul أَرْجِعْ O (you) يَأْتِيَنَهَا anyone الْمُطْمَئِنَّةُ (like) His binding your Lord رَاضِيَةً in satisfaction مُرْضِيَةً well-pleased (yourself) وَأَدْخِلْنِي Him) فَأَدْخِلْنِي enter you then عَبْدِي among My slaves وَأَدْخِلْنِي My Paradise جَنَّتِي and enter you

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind as He will bind. 27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَاللَّيْلِ وَمَا وَلاَهُ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾ أَيْحَسِبُ أَنْ لَنْ يَفْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكَ مَا لَا بُدَّ ﴿٦﴾ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ نَجْعَلْ لَمْ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا ﴿٩﴾ وَشَفَتَيْنِ ﴿١٠﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾

لَا أَقْسِمُ I swear بِهَذَا by this الْبَلَدِ (Makkah) وَأَنْتَ city and you حِلٌّ (are) free (from sin) بِهَذَا in this الْبَلَدِ city وَاللَّيْلِ and by the

We **وَلَا** verily **لَقَدْ** he begot **وَلَدًا** and that which **وَمَا** begetter does he think **أَيَسَّبُ** toil **كَيْدٍ** in **فِي** man **الْإِنْسَانُ** have created **أَنْ** that **لَنْ** not **يَقْدِرَ** can overcome **عَلَيْهِ** him **أَحَدٌ** anyone **يَقُولُ** in abundance **لُبًّا** wealth **مَا** I have wasted **أَهْلَكَتُ** he says **أَيَسَّبُ** does he think **أَنْ** that **لَمْ** not **يَرَهُ** sees him **أَحَدٌ** anyone **أَلَمْ** have not **جَعَلْ** We made **لَهُ** for him **عَيْنَيْنِ** a pair of eyes **وَلِسَانًا** and shown him **وَهَدَيْنَاهُ** and a pair of lips **وَشَفَتَيْنِ** and a tongue **الْجَنَّتَيْنِ** the two ways

Sûrat 90. Al-Balad

(The City)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); 2. And you are free in this city (Makkah). 3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

فَلَا أَفْنَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مَسْكِينًا ذَا مَتْرَبٍ ۚ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ۚ أُولَٰئِكَ أَصْحَابُ الْإِنتِسَارِ ۚ وَالَّذِينَ كَفَرُوا ۖ تَتَابَعْنَا هُمُ أَصْحَابُ الْمَشْأَمَةِ ۚ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۚ

the steep **الْعَقَبَةُ** he has attempted to pass on **أَفْنَحَمَ** but not **وَمَا** path **أَدْرَاكَ** and what **مَا** will make you know **الْعَقَبَةُ** what **رَقَبَةً** (it is) freeing **أَوْ** a neck **إِطْعَمْتُ** or **يَوْمٍ** in **ذِي مَسْغَبٍ** a day **يَتِيمًا** of hunger **ذَا مَقْرَبَةٍ** orphan **أَوْ** near of kin **مَسْكِينًا** (to) a poor **ثُمَّ** then **كَانَ** he became **أُولَٰئِكَ** they **أَصْحَابُ** the companions **الرَّحْمَةِ** another **وَتَوَاصَوْا** to the patience **وَتَوَاصَوْا** one another **وَالَّذِينَ** (one) of **أَامَنُوا** believed **وَتَوَاصَوْا** and recommended one **أُولَٰئِكَ** to pity **أَصْحَابُ** another

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand اَلْيَمِينِ
(are) the companions هُمْ in Our Signs/Verses اٰيَاتِنَا
the Fire نَارُ over them عَلَيْهِمْ (of) the Left Hand اَلْشِّمْعَةِ
(will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskîn* (poor) cleaving to dust (out of misery). 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand, 19. But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them.

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّهَارِ إِذَا جَلَّاهَا ③ وَاللَّيْلِ إِذَا يَغْشَاهَا ④ وَالسَّمَاءَ وَمَا بَنَاهَا ⑤ وَالْأَرْضَ وَمَا
طَنَاهَا ⑥ وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩

وَالشَّمْسِ by sun وَضُحَاهَا ① and its brightness وَالْقَمَرِ by the moon إِذَا ① as/when
as/when تَلَّهَا ② and by the day وَالنَّهَارِ it follows it جَلَّاهَا ③ as/when
جَلَّاهَا ③ it shows up (sun's) brightness وَاللَّيْلِ by the night يَغْشَاهَا ④
and Him وَمَا by the heaven السَّمَاءَ it conceals it يَغْشَاهَا ④ as/when
Who طَنَاهَا ⑥ and Him وَمَا by the earth وَالْأَرْضَ Who built it بَنَاهَا ⑤
سَوَّاهَا ⑦ and Him وَمَا by the person (soul) وَنَفْسٍ spread it
then He (showed) فَأَلْهَمَهَا Who perfected him in proportion
and its purity, تَقْوَاهَا ⑧ its impurity, wrong فُجُورَهَا inspired him
purifies his رَزَّاهَا ⑨ who مَنْ he succeeds أَفْلَحَ indeed قَدْ right
corrupts دَسَّاهَا ⑩ who مَنْ he fails خَابَ and indeed وَقَدْ ownself
his ownself

Sûrat 91. Ash-Shams (The Sun)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself. 10. And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَنِهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

كَذَّبَتْ ثَمُودُ denied through their transgression بِطَغْوَنِهَا ﴿١١﴾ the most wicked man among انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ went forth إِذِ انْبَعَثَ when (of) the Messenger رَسُولُ اللَّهِ to them but said فَقَالَ لَهُمْ (of) the Messenger رَسُولُ اللَّهِ (that is) the she-camel نَاقَةَ اللَّهِ (of) Allah and وَسُقْيَاهَا ﴿١٣﴾ then they denied him فَكَذَّبُوهُ (bar it not from having) its drink فَعَقَرُوهَا so destroyed عَلَيْهِمْ and they killed/hamstrung it فَدَمْدَمَ and they killed/hamstrung it and they killed/hamstrung it فَسَوَّاهَا because of their sin بِذُنُوبِهِمْ their Lord رَبُّهُمْ and He feared وَلَا يَخَافُ and not made them equal in destruction the consequences thereof عُقْبَاهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! 15. And He (Allâh) feared not the consequences thereof.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥ فَسَنِيَرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨ فَسَنِيَرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

وَاللَّيْلِ إِذَا يَغْشَى ① when/as by the night and by النَّهَارِ it envelops ② as/when the day and by تَجَلَّى ③ it appears in brightness ④ Who created ⑤ Him خَلَقَ ⑥ male ⑦ and female ⑧ certainly سَعْيَكُمْ ⑨ your efforts ⑩ Lashetty ⑪ as for فَأَمَّا ⑫ (are) indeed diverse ⑬ your efforts ⑭ certainly سَعْيَكُمْ ⑮ him who أَعْطَى ⑯ gives ⑰ وَاتَّقَى ⑱ and fears Him (the best) ⑲ We will make smooth for ⑳ in the best ㉑ and believes بِالْحُسْنَى ㉒ him ㉓ لِلْيُسْرَى ㉔ (the path) to ease ㉕ وَمَا ㉖ and but ㉗ مَنْ ㉘ he who ㉙ بَخِلَ ㉚ and denies ㉛ وَكَذَّبَ ㉜ and thinks himself self-sufficient ㉝ وَاسْتَغْنَى ㉞ miser ㉟ then We will make smooth for him ㊱ the best ㊲ فَسَنِيَرُهُ ㊳ him ㊴ الْعُسْرَى ㊵ (the path) for evil ㊶ وَمَا ㊷ will benefit ㊸ عَنْهُ ㊹ him ㊺ مَالُهُ ㊻ his wealth ㊼ إِذَا ㊽ when ㊾ تَرَدَّى ㊿ he goes down

Sûrat 92. Al-Lail (The Night)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him, 6. And believes in Al-Husnâ. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And belies Al-Husnâ. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَى ① وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ② فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ③ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ④ الَّذِي كَذَّبَ وَتَوَلَّى ⑤ وَسَيُجَنَّبُهَا الْأَتْقَى ⑥ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑦ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑧ إِلَّا إِلَّا أَتِنَاءً وَجْهَ رَبِّهِ الْأَكْلَى ⑨ وَلَسَوْفَ يَرْضَى ⑩

إِنَّ and truly إِنَّ (is) the guidance لَهْدًى ﴿١٦﴾ on Us عَيْنَا truly عَيْنَا
and the first (this الْأُولَىٰ ﴿١٧﴾ (is) the Last (Hereafter) الْآخِرَةَ unto Us
﴿١٨﴾ تَطَّلَىٰ (of) a Fire نَارًا therefore I have warned you فَأَنْذَرْتُكُمْ world)
﴿١٩﴾ أَلْأَقْفَىٰ save إِلَّا shall burn in it يَسْلَمَهَا none لَا blazing fiercely
and turns away وَتَوَلَّىٰ ﴿٢٠﴾ denies كَذَّبَ who الَّذِينَ the most wretched
وَسَيُجَنَّبُهَا the pious الَّذِينَ ﴿٢١﴾ أَلْأَقْفَىٰ and will be far removed from it
that it may يَنْزِكُ ﴿٢٢﴾ his wealth مَالَهُ spends هُوَ he who
any مِنْ he has عِنْدَهُ for anyone لِأَحَدٍ and not وَمَا grow/increase
يَقْمُو favour تُجْرَىٰ ﴿٢٣﴾ إِلَّا to be paid back إِلَّا except أَيْغَاءَ to seek وَجِدَ
وَلَسَوْفَ the Most High الْأَعْلَىٰ ﴿٢٤﴾ (of) his Lord رَبِّهِ the Face
he will be pleased رَضَىٰ ﴿٢٥﴾ and surely will

12. Truly, on Us is (to give) guidance. 13. And truly, unto Us (belong) the last (Hereafter) and the first (this world). 14. Therefore I have warned you of a blazing Fire (Hell). 15. None shall enter it save the most wretched. 16. Who denies and turns away. 17. And *Al-Muttaqûn* will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He surely, will be pleased (when he will enter Paradise).

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصُّحَىٰ ۖ ۞ وَالْبَلِيلُ إِذَا سَجَىٰ ۖ ۞ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۖ ۞ وَلَا آخِرَ خَبْرٍ لَّكَ مِنَ الْأُولَىٰ ۖ ۞ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۖ ۞ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ ۞ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ ۞ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ ۞ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ ۞ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ ۞ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۖ ۞

وَالصُّحُفِ ﴿١﴾ by the forenoon وَاللَّيْلِ ﴿٢﴾ by the night إِذَا when سَجَى ﴿٣﴾ it
 مَا is still neither وَدَعَكَ has forsaken you رَبُّكَ your Lord وَمَا nor
 قَلَى ﴿٤﴾ hated you وَلَآئِفْرُهُ (is) better and indeed the (Hereafter) خَيْرٌ
 لَّكَ for you مِنْ than الْأُولَى ﴿٥﴾ the first (world) وَلَسَوْفَ and verily
 يُمِيطُكَ your Lord رَبُّكَ will give you فَتَرْضَى ﴿٦﴾ so that you shall be
 أَلَمْ well-pleased did not يَعِزُّكَ He find you يَتِيمًا an orphan

فَنَّاوَى ﴿٦﴾ and He found you وَوَجَدَكَ so He gave you a refuge
 and He found you وَوَجَدَكَ so He guided you فَهَدَى ﴿٧﴾ unaware
 the عَائِلًا as for فَأَتَى ﴿٨﴾ so He made you rich فَأَتَى ﴿٩﴾ poor
 and as for وَأَمَّا ﴿١٠﴾ treat with oppression فَتَهَرَّ ﴿١١﴾ not orphan
 the Grace بِرَحْمَةٍ and as for وَأَمَّا ﴿١٢﴾ repulse فَتَهَرَّ ﴿١٣﴾ not the beggar
 so proclaim فَحَدِّثْ ﴿١٤﴾ (of) your Lord رَبِّكَ

Sûrat 93. Ad-Duhâ

(The Forenoon — After Sunrise)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the forenoon (after sunrise). 2. By the night when it darkens (and stands still). 3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?
7. And He found you unaware and guided you? 8. And He found you poor and made you rich? 9. Therefore, treat not the orphan with oppression. 10. And repulse not the beggar. 11. And proclaim the Grace of your Lord.

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنَّا وِزْرَكَ ﴿٢﴾ أَلَيْسَ أَنتَ أَنتَقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
 إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

أَلَمْ have not نَشْرَحْ We opened لَكَ for you صَدْرَكَ ﴿١﴾ your breast
 وَوَضَعْنَا and removed عَنَّا from you وِزْرَكَ ﴿٢﴾ your burden
 and raised رَفَعْنَا your back ظَهْرَكَ ﴿٣﴾ weighed down
 which أَنتَقَضَ which ذِكْرَكَ ﴿٤﴾ for you لَكَ high
 the hardship يُسْرًا ﴿٥﴾ (is) relief إِنَّ with مَعَ the hardship
 you have finished فَرَغْتَ so when فَإِذَا (is) relief يُسْرًا ﴿٦﴾ hardship
 and وَلِلَّهِ then stand up (for Allah's worship) فَانصَبْ ﴿٧﴾ (your work)
 turn (your invocation) فَارْغَبْ ﴿٨﴾ your Lord رَبِّكَ to

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤
كَلَّا إِنَّ الْإِنْسَانَ لَبَطِئٌ ⑥ أَنْ رَآهُ اسْتَغْنَى ⑦ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ⑧ أَوَيْتَ الَّذِي يُنْعَىٰ ⑨ عَبْدًا إِذَا صَلَّى ⑩ أَوَيْتَ إِنْ كَانَ
عَلَى الْمُدَىٰ ⑪ أَوْ أَمَرَ بِالْقَوَىٰ ⑫

أَقْرَأْ Who (of) your lord رَبِّكَ in the Name بِاسْمِ read ① خَلَقَ Who created خَلَقَ He created ② عَلَقٍ from عَلَقٍ a clot ③ وَالْأَكْرَمُ and your lord رَبِّكَ read ④ بِالْقَلَمِ Who has taught عَلَّمَ by the pen ⑤ بِالْقَلَمِ Who has taught عَلَّمَ Who has taught man that which he knew not ⑥ كَلَّا he knew ⑦ اسْتَغْنَى man does transgress ⑧ الرُّجْعَى (is) the return ⑨ أَوَيْتَ him who have you seen ⑩ صَلَّى when he prays ⑪ أَوَيْتَ he prevents ⑫ أَوْ the guidance ⑬ or أَمَرَ piety ⑭ enjoins

Sûrat 96. Al-'Alaq

(The Clot)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Read! In the Name of your Lord Who has created. 2. He has created man from a clot. 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress. 7. Because he considers himself self-sufficient. 8. Surely, unto your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) 12. Or enjoins piety?

أَوَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ⑬ أَوْ يَعْلَمُ أَنَّ اللَّهَ بِرَىٰ ⑭ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ⑮ نَاصِيَةٍ كَذِبَةٍ خَاطِبَةٍ ⑯ فَلْيَدْعُ
نَادِيَهُ ⑰ سَنَدْعُ الزَّانِبِينَ ⑱ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ ⑲

and turns away ﴿١٣﴾ he denies كَذَّبَ if ١٤ have you seen أَرَأَيْتَ
 ١٥ nay لَا sees ﴿١١﴾ Allah اللَّهُ that ١٦ he know يَعْلَمُ does not
 by the ﴿١٥﴾ نَاصِيَةٍ We will catch him لَنَسْفَعًا he ceases ١٧ not لَوْ if
 then let ١٨ sinful فَلْيَنعُ a lying كَذِبَةٍ forelock نَاصِيَةٍ forelock
 ﴿١٨﴾ We will call out سَتَعُ his council ١٩ him call upon نَادِيَهُ
 and fall ٢٠ obey him وَاسْجُدْ do not لَا nay لَا the guards of Hell
 and draw near (to Allah) ﴿٢٠﴾ وَاقْرَبْ prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?
 14. Knows he not that Allâh does see (what he does)? 15. Nay! If he (Abû Jahl)
 ceases not, We will catch him by the forelock — 16. A lying, sinful forelock!
 17. Then let him call upon his council (of helpers). 18. We will call out the guards
 of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abû
 Jahl). Fall prostrate and draw near to Allâh!

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ الْكَافَّةُ
 وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

(is) the night of لَيْلَةِ in فِي have sent it down أَنْزَلْنَاهُ verily We إِنَّا
 what مَا will make you know أَدْرَاكَ and what وَمَا Decree ﴿١﴾ الْقَدْرِ
 (of) the night لَيْلَةِ (of) Decree ﴿٢﴾ الْقَدْرِ the night (of) Decree
 months شَهْرٍ a thousand أَلْفِ than مِنْ (is) better خَيْرٌ Decree
 نَزَّلَ and the Spirit (Gabriel) وَالرُّوحُ the angels الْمَلَكُ الْكَافَّةُ descend فِيهَا
 all كُلِّ with مِنْ (of) their Lord رَبِّهِمْ by permission بِإِذْنِ therein
 the مَطْلَعِ until حَتَّىٰ (it) is هِيَ (there is) peace سَلَامٌ Decrees ﴿٤﴾ أَمْرٍ
 (of) dawn الْفَجْرِ appearance ﴿٥﴾

Sûrat 97. Al-Qadr (The Night of Decree)

In the Name of Allâh
 the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months. 4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, 5. (All that night), there is peace until the appearance of dawn

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ① رَسُولٌ مِنَ اللَّهِ يَتْلُو صُفْهُا مُطَهَّرَةً ② فِيهَا كُتِبَ فَيَمَّةٌ ③ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ④

لَمْ يَكُنِ those who كَفَرُوا disbelieve from among أَهْلِ the people of the الْكِتَابِ the Scripture (of) وَالْمُشْرِكِينَ polytheists مُنْفَكِينَ until حَتَّى going to leave (their disbelief) تَأْتِيَهُمُ a Messenger رَسُولٌ clear evidence ① الْبَيِّنَةُ came to them from Allah يَتْلُو reciting صُفْهُا purified ② مُطَهَّرَةً pages ③ فِيهَا wherein كُتِبَ (are) laws فَيَمَّةٌ ④ correct and straight وَمَا and not تَفَرَّقَ the Scripture الَّذِينَ differed أُوتُوا were given الْكِتَابِ the Scripture إِلَّا until مِنْ بَعْدِ مَا جَاءَهُمُ after جَاءَهُمُ clear evidence ④ الْبَيِّنَةُ came to them

Sûrat 98. Al-Baiyyinah (The Clear Evidence)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikân*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. 3. Wherein are correct and straight laws from Allâh. 4. And the people of the Scripture differed not until after there came to them clear evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقَّاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ① إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ②

وَمَا أُمِرُوا and not إِلَّا they were commanded لِيَعْبُدُوا that they should worship Allah مُخْلِصِينَ making sincere لَهُ to Him

and وَبَيِّمُوا being upright حُفَّةً faith, religion (Allah) الَّذِينَ
 and that وَذَلِكَ Zakat أَرْكَوْهُ and give وَيُؤْتُوا prayer الصَّلَاةَ perform
 those الَّذِينَ verily إِنَّ (of) rightness الْقِيَمَةَ (is) the religion
 (of) أَلْكِتَابِ the people مِنْ from among أَهْلِ who disbelieve كَفَرُوا
 the نَارِ (will be) in فِي and the polytheists وَالْمُشْرِكِينَ the Scripture
 they أُولَئِكَ therein فِيهَا they will abide خَالِدِينَ (of) Hell جَهَنَّمَ Fire
 (of) creatures الْبَرِيَّةِ the worst شَرُّ (they) are هُمْ

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. 6. Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا those الَّذِينَ verily
 and do وَعَمِلُوا who believe الصَّالِحَاتِ
 the best خَيْرُ (they) are هُمْ they أُولَئِكَ righteous good deeds
 their رَبِّهِمْ with عِنْدَ their reward جَزَاؤُهُمْ (of) creatures
 Lord جَنَّاتُ جَنَّاتٌ (is) Gardens عَدْنُ (of) (Eden) Eternity تَجْرِي مِنْ تَحْتِهَا flowing
 therein أَبَدًا they will abide خَالِدِينَ rivers الْأَنْهَارُ under which
 and رَضُوا with them عَنْهُمْ Allah اللَّهُ will be pleased رَضِيَ forever
 (is) for him who لِمَنْ that ذَلِكَ with Him عَنْهُ they will be pleased
 his Lord رَبُّهُ fears خَشِيَ ﴿٨﴾

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُخْبِرُهَا ④ أَنَّ رَبَّكَ أَوْحَى ⑤ لَهَا ⑥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑨

إِذَا زُلْزِلَتِ the earth الْأَرْضُ is shaken when (with) its زِلْزَالَهَا ① earthquake وَأَخْرَجَتِ the earth الْأَرْضُ and throws out أَثْقَالَهَا ② its burdens وَقَالَ ③ man مَا and will say الْإِنْسَانُ what is the matter with it تُخْبِرُهَا ④ it will declare أَخْبَارَهَا ⑤ that Day يَوْمَئِذٍ with it أَوْحَى ⑥ your Lord رَبَّكَ because لَهَا ⑦ information يَوْمَئِذٍ (for) it يَصْدُرُ that day النَّاسُ mankind أَشْتَاتًا will proceed لِيُرَوْا ⑧ in scattered groups that they may be shown أَعْمَالَهُمْ ⑨ their deeds فَمَنْ whomsoever يَعْمَلْ so does مِثْقَالَ equal to the weight ذَرَّةٍ (of) an atom خَيْرًا ⑩ good shall see it يَرَهُ ⑪ and وَمَنْ shall see it يَرَهُ ⑫ evil (of) an atom ذَرَّةٍ equal to the weight مِثْقَالَ ⑬ does shall see it يَرَهُ ⑭ atom

Sûrat 99. Az-Zalzalah (The Earthquake) XCIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information. 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

وَالْعَادِيَّاتِ ضَبْحًا ① فَالْمُورِيَّاتِ قَدْحًا ② فَالْمُغِيرَاتِ صُبْحًا ③ فَأَنْزَنَّ بِهِنَّ نَقْعًا ④ فَوْسَطْنَ بِهِنَّ جَمْعًا ⑤ إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ⑨ وَحُصِّلَ مَا فِي الصُّدُورِ ⑩ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

وَالْعَادِيَّاتِ with panting ① ضَبْحًا by the (steeds) that run ② فَالْمُورِيَّاتِ قَدْحًا striking sparks of fire ③ فَالْمُغِيرَاتِ صُبْحًا (with) a flint ④ فَأَنْزَنَّ بِهِنَّ نَقْعًا in it ⑤ فَوْسَطْنَ بِهِنَّ and they raise ⑥ جَمْعًا into the ⑦ (with it) ⑧ and penetrate forthwith ⑨ dust ⑩ to his Lord ⑪ man ⑫ verily ⑬ midst (of the foe) ⑭ that ⑮ to ⑯ and verily he ⑰ (is) ungrateful ⑱ لَشَهِيدٌ (is) witness ⑲ وَإِنَّهُ لِحُبِّ الْخَيْرِ in the love ⑳ and verily he ㉑ (is) witness ㉒ لَشَدِيدٌ (of) wealth ㉓ أَفَلَا يَعْلَمُ does not ㉔ (is) violent ㉕ إِذَا he know ㉖ بُعْثِرَ when ㉗ (is) in ㉘ what/that ㉙ will be brought out ㉚ مَا in ㉛ (is) ㉜ الْقُبُورِ ㉝ in ㉞ which/that ㉟ and shall be made known ㊱ وَحُصِّلَ the graves ㊲ in ㊳ which/that ㊴ مَا and shall be made known ㊵ الصُّدُورِ ㊶ the breasts ㊷ إِنَّ رَبَّهُمْ بِهِمْ verily ㊸ (will be) Well-Acquainted ㊹ لَّخَبِيرٌ ㊺ that Day ㊻ يَوْمَئِذٍ

Sûrat 100. Al-‘Âdiyât

(Those that run)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day their Lord will be Well-Acquainted with them.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَةٌ ١٠ نَارُ حَامِيَةٍ ١١

(is) the striking الْقَارِعَةُ ١ what مَا the striking (Hour) ٢ (Hour) وَمَا ٣ will make you know أَدْرَاكَ and what مَا (is) the striking (Hour) ٤ يَوْمَ (it is) the Day (when) يَكُونُ scattered كَالْفَرَاشِ الْمَبْثُوثِ ٥ like moths mankind النَّاسُ will be كَالْعِهْنِ الْمَنْفُوشِ ٦ the mountains الْجِبَالُ and will be وَتَكُونُ about ٧ him مَنْ then as for ثَقُلَتْ wool ٨ whose balance فَهُوَ ٩ heavy مَوَازِينُهُ (will be) in فِي then he عِيشَةٍ ١٠ a life رَاضِيَةٍ ١١ pleasant وَأَمَّا ١٢ but as for خَفَّتْ ١٣ his abode فَأُمُّهُ ١٤ whose balance ١٥ will be light مَوَازِينُهُ ١٦ (will be) Hell هَاوِيَةٌ ١٧ and what وَمَا ١٨ أَدْرَاكَ will make you know ١٩ it is نَارُ ٢٠ (it is) a Fire حَامِيَةٌ ٢١ what مَا

Sûrat 101. Al-Qâri'ah (The Striking Hour)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Al-Qâri'ah. 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in Hâwiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

الْهَنَاقُ ١ حَتَّى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ

عَلَّمَ الْيَقِينَ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

the mutual rivalry (for piling up of ﴿١﴾ أَكْثَرُ diverts you أَلْهَنَكُمْ
the graves ﴿٢﴾ الْمَقَابِرَ you visit دُرْتُمْ until worldly things) كَلَّا
then ثُمَّ you come to know ﴿٣﴾ تَعْلَمُونَ shall soon سَوْفَ nay
if كَلَّا you come to know ﴿٤﴾ تَعْلَمُونَ shall soon سَوْفَ nay
sure ﴿٥﴾ الْيَقِينَ (with) knowledge عِلْمَ you know تَعْلَمُونَ
you the blazing Fire (Hell) ﴿٦﴾ الْجَحِيمَ verily you shall see
with certainty of ﴿٧﴾ عَيْنَ الْيَقِينِ (of) sight لَتَرَوُنَّهَا shall see it again
on that Day يَوْمَئِذٍ you shall be asked لَتُسْأَلُنَّ then sight
the delight (of the world) ﴿٨﴾ النَّعِيمِ about

Sûrat 102. At-Takâthur

(The piling up — The Emulous Desire)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge. 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

وَالْعَصْرِ ﴿١﴾ by the time إِنَّ الْإِنْسَانَ verily (is) in لَفِي خُسْرٍ ﴿٢﴾ loss
and do وَعَمِلُوا believe ءَامَنُوا those who إِلَّا الَّذِينَ except
and recommend one another وَتَوَاصَوْا righteous deeds الصَّالِحَاتِ
وَتَوَاصَوْا to the truth بِالْحَقِّ and recommend وَالصَّبْرِ ﴿٣﴾
to patience

Sûrat 103. Al-'Asr (The Time)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

سُورَةُ الْاِسْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③ كَلَّا لَيُبَدَّنَ فِي الْخَطْمَةِ ④
وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ⑤ نَارُ اللَّهِ الْمُوقَدَةُ ⑥ الَّتِي تَطْلُعُ عَلَى الْأَفْعَدِ ⑦ إِنَّمَا عَلَيْهِمْ مُّوَصَدَةٌ ⑧ فِي عَمَدٍ
مُمَدَّدَةٍ ⑨

وَيْلٌ woe لِّكُلِّ to every هُمَزَةٍ slanderer لُّمَزَةٍ backbiter الَّذِي who جَمَعَ has gathered مَالًا wealth وَعَدَّدَهُ and counted it يَحْسَبُ and thinks أَنَّ he thinks مَالَهُ his wealth أَخْلَدَهُ that will make him last كَلَّا nay لَيُبَدَّنَ verily he will be thrown into الْخَطْمَةِ into the crushing Fire وَمَا and what أَدْرَاكَ will make you know نَارُ the crushing Fire (is) الْمُوقَدَةُ what الْخَطْمَةُ the الْمُوقَدَةُ kindled الَّتِي which تَطْلُعُ leaps up عَلَى over الْأَفْعَدِ the عَمَدٍ hearts in shall be closed مُّوَصَدَةٌ on them مُمَدَّدَةٍ pillars

Sûrat 104. Al-Humazah (The Slanderer)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allâh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth.

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ①
أَلَمْ يَجْعَلْ كَيْدُهُمْ فِي تَضْلِيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③
تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤

أَلَمْ تَرَ have not تَرَ you seen كَيْفَ how فَعَلَ dealt رَبُّكَ your Lord
بِأَصْحَابِ with the owners الْفِيلِ ① (of) the elephant
أَلَمْ did not تَرَ ② He make كَيْدُهُمْ their plot فِي (in) تَضْلِيلٍ ③
and وَأَرْسَلَ go astray عَلَيْهِمْ He sent طَيْرًا against them
تَرْمِيهِمْ in flocks أَبَابِيلَ ③ birds
بِحِجَارٍ ④ striking them مِّنْ with stones سِجِّيلٍ ④ baked clay
(eaten up) فَجَعَلَهُمْ ⑤ like stubble, stalks كَعَصْفٍ ⑤ and made them
devoured

Sûrat 105. Al-Fil (The Elephant)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? 2. Did He not make their plot go astray? 3. And He sent against them birds, in flocks, 4. Striking them with stones of *Sijjil* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

لَا إِلَٰهَ إِلَّا هُوَ ① يُرِيهِمْ رِحْلَةَ الْهُنَاءِ وَالصَّيْفِ ② فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ مِنْ
جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ④

لَا إِلَٰهَ إِلَّا هُوَ ① (of) Quraish ① for the safety
رِحْلَةَ the journeying وَالصَّيْفِ ② winter
(of) فَلْيَعْبُدُوا ② and summer رَبَّ so let them worship
الْبَيْتِ ③ (of) this هَٰذَا the Lord (He) الَّذِي House (the Ka`bah)
Who أَطْعَمَهُمْ has fed them جُوعٍ against مِنْ and ءَامَنَهُمْ hunger
fear ④ from مِنْ has made them safe

Sûrat 106. Quraish (Quraish) CVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. (It is a great Grace from Allâh) for the Protection of the Quraish, 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّئْبِ ۚ ① فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ ② وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ③
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَآؤُونَ ⑥ وَيَسْتَعُونَ الْمَاعُونَ ⑦

the ① denies him who أَرَأَيْتَ have you seen
repulses ② (he) who الَّذِي that is فَذَٰلِكَ Recompense
الْيَتِيمَ ② urges and not وَلَا the orphan
feeding ③ (of) the poor الْمِسْكِينِ ③ so woe فَوَيْلٌ
of ④ those who الَّذِينَ those performers of prayers
هَمْ (they) عَنْ those who الَّذِينَ (are) heedless ⑤ their prayer صَلَاتِهِمْ
and they يُرَآؤُونَ ⑥ (do good deeds) to be seen ⑦
small kindness (utensils) الْمَاعُونَ ⑦ withhold

Sûrat 107. Al-Mâ'ûn (The Small Kindnesses)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of Al-Miskîn (the poor), 4. So woe unto those performers of Salât (prayers) (hypocrites), 5. Those who delay their Salât (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

إِنَّا Al-Kauthar ۝ have granted you أَنْعَمْنَاكَ verily We ۝
 to your رَبِّكَ therefore turn in prayer فَصَلِّ (a river in Paradise)
 your شَانِئَكَ for/verily إِنَّ and sacrifice ۝
 cut off/ childless الْأَبْتَرُ (he) هُوَ traducer

Sûrat 108. Al-Kauthar (A River in Paradise)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَايَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

I shall قُلْ say يَتَايَا O الْكَافِرُونَ disbelievers لَا not أَعْبُدُ
 you أَنْتُمْ nor وَلَا you worship تَعْبُدُونَ that which مَا worship
 and not وَلَا I worship أَعْبُدُ that which مَا will worship عِبِدُونَ
 you are أَنَا I عَابِدٌ shall worship مَا that which عَبَدْتُمْ ۝
 that which مَا will worship عِبِدُونَ you أَنْتُمْ nor وَلَا worshipping
 and to وَلِيَ your religion دِينُكُمْ (be) you religion دِينِ I worship ۝
 my religion دِينِ me ۝

Sûrat 109. Al-Kâfirûn (The Disbelievers)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! 2. "I worship not that which you worship, 3. "Nor will you worship that which I worship. 4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ ③ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ④

إِذَا جَاءَ نَصْرُ the Help of Allah (of) and the triumph/victory in the people and you see and the triumph/victory in (of) Allah religion (in) entering (of) your Lord the Praises so glorify crowds and ask His Forgiveness is verily He and ask His Forgiveness Oft-Forgiving

Sûrat 110. An-Nasr (The Help)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allâh's religion (Islâm) in crowds. 3. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَأَمْرَأَتُهُ
حَمَّالَةَ الْخَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

تَبَّتْ perish يَدَا the two hands أَبِي Abu (of) لَهَبٍ Lahab ① وَتَبَّ and perish he
his wealth مَالُهُ him عَنْهُ will benefit أَغْنَىٰ not مَا and perish he
وَمَا and what كَسَبَ ② سَيَصْلَىٰ he earned نَارًا he will be burnt
and his wife وَأَمْرَأَتُهُ blazing flames ذَاتَ ③ of لَهَبٍ in a Fire
حَمَّالَةَ (who is) carrier الْخَطَبِ ④ (of) wood فِي in جِيدِهَا her
neck حَبْلٌ (will be) twisted rope مِّن of مَّسَدٍ ⑤ palm fibre

Sûrat 111. Al-Masad

(The Palm Fiber)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!
2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

قُلْ say هُوَ He اللَّهُ Allah (is) أَحَدٌ ① that One
nor الصَّمَدُ ② the Self-Sufficient لَمْ not يَلِدْ He begets
وَلَمْ He was begotten يُولَدْ ③ (there) is not
كُفُوًا anyone أَحَدٌ ④ co-equal or comparable

Sûrat 112. Al-Ikhlâs or At-Tauhîd (The Purity)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. 2. "Allâh-us-Samad (الذي السيد الذي (بصمد إليه في الحاجات [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. "He begets not, nor was He begotten. 4. "And there is none co-equal or comparable unto Him."

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

قُلْ say أَعُوذُ I seek refuge with the Lord رَبِّ الْفَلَقِ ﴿١﴾ (of) the
He has خَلَقَ ﴿٢﴾ (of) what مَا the evil شَرِّ from day-break مِنْ
إِذَا (of) darkness غَاسِقٍ the evil شَرِّ and from وَمِنْ created
the evil شَرِّ and from وَمِنْ it is intense وَقَبَ ﴿٣﴾ as/when
the knots الْعُقَدِ ﴿٤﴾ in فِي (of) the witches who blow النَّفَّاثَاتِ
وَمِنْ شَرِّ حَاسِدٍ ﴿٥﴾ (of) envier إِذَا when حَسَدَ
he envies

Sûrat 113. Al-Falaq (The Daybreak)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, 2. "From the evil of what He has created, 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. "And from the evil of those who practise witchcraft when they blow in the knots, 5. "And from the evil of the envier when he envies."

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

قُلْ أَعُوذُ say I seek refuge بِرَبِّ with the Lord النَّاسِ (of) the King مَلِكِ mankind (of) mankind إِلَهِ (of) mankind (God) النَّاسِ (of) mankind مِنْ (of) mankind شَرِّ the evil الْوَسْوَاسِ the whisperer (of) الْخَنَّاسِ the sneaking الَّذِي who يُوَسْوِسُ the whisperer of/from (of) mankind فِي in صُدُورِ the breasts النَّاسِ (of) mankind الْجِنَّةِ and men وَالنَّاسِ jinn and men

Sûrat 114. An-Nâs

(Mankind)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind, 2. "The King of mankind — 3. "The *Ilâh* (God) of mankind, 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). 5. "Who whispers in the breasts of mankind. 6. "Of jinn and men."